



1574

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To the Right Worship-
full M. George Speke Esquier, H. T.
wisheth this worlds blisse, and in the
world to come, the life that is
Christ Iesus.



Aint Paule (right
Worshipfull) the e-
lect and chosen ves-
sell of God, to beare
his name a farre off,
before the Gentiles,
among his sundrie,
and godlie counsels,

A. 2. 9.

hath this good lesson also: *Ineptas &* 1. Tim. 4.
aniles fabulas deuota: exerce autem te ip-
sum ad pietatem: Auoid foolish and old
wiues fables, and exercise thy selfe vnto
godlines. Wherin is plainelie set downe
vnto vs, what we must auoid, refuse, and
eschue, and also what we must follow, im-
brace, and exercise. In the first part of his
counsell, there is forbidden not onelie all

A. ij.

foolish

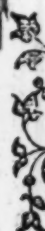
17. 13. y. 10. 10

Severall Treatises in 1711
Volume.

1. The Confutation of Folly.
2. The Lawfull Bounds of buying & selling.
3. A Dialogue concerning the strife of y^e Church.
4. A Tryall of Subscription.
5. The Triall of Mr. Horrell.
6. The Excellency of a Christian man.

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A. ij.

foolish

The Epistle.

foolish tales, vaine speeches, & idle talke,
Math. 12. which is accomptable before God: but
also all infamous papers and bookes, fil-
thie songs and sonnets, vnchast fables &
tragedies, which may be well comprised
therein: though some of late yeares are
found so impudent, and past shame, that
they haue nothing doubted to entitle
their pamphlets, the Castell of loue, and
Court of venus, which doo not onelie of-
fend the chaste eares of the godlie reader,
but also giue an offense to his good con-
science: Bicause they be not to the mind
of the holie Apostle, which teacheth vs
Ephes. 4. thus: *Omnis sermo malus ex ore vestro non
procedat*: Let no filthie communication
proceede out of your mouths, but that
which is good to edifie withall, as often
as need is, that it may minister grace vn-
to the hearers. But what edifieng, & what
ministring of grace is found and had in
these & the like works, the Lord knoweth
that it is too too pitious and lamentable.
And in the second clause of his counsell
is contained the onlie scope & end wher-
vnto all mens actions & deeds ought to
be

The Epistle.

be directed; namelie, that they should exercise themselves vnto godlines all their life long, as they promise in their new birth, wrought by doctrine in the holie Ghost and faith at Baptisme, which re-
Iohn. 3.
Coloss. 2.
presenteth in vs the renewing of the spirit, & mortifieng our members in Christ, by the which we are buried in death with him. And right blessed is he verelie, that so walketh in godlie exercises in the course of his pilgrimage, that in the end he may be found vndefiled in the waie,
Psal. 119.
Psal. 41.
and not haue his sinnes imputed vnto him. For the Lord shall deliuer all such in the time of trouble. This considered, and mine office remembred, I was the more willing to deale (as I could) in these scripture questions and chalenges; which ended, dutie commanded me to offer the same vnto your tuition, as a manifest token of good will, knowing that you are a zelous loue of Gods holie word, a diligent reader, and a gladsome folower of the same, euen from your childhood, when you were deliuered to my gouernment, to be instructed in good literature,
A.iiij. and

The Epistle.

and induced to vertue. And experience
hath taught me, that your courtesies are
such, that you allow of euerie mans good
meaning (though far your inferiours)
with fauourable acceptance. The Lord
therefore euer so preserve your Worship,
that in nothing you may be blamed, or
accused in the comming of our Lord
Jesus Christ, when he shall shew
him selfe from heauen, with the
Angels of his power, and
flaming fier.

1. Thess. 5.

2. Thess. 1.

*Your VVorships
in all loialtie*

HENRIE THORNE



To the vnlained

Reader.



Entle reader, he that required these answers of me, was by function and office such a one, as had vowed and promised the promoting of Gods truth and gospel. But when thou hast perused the summe, the circumstance therof (I doubt me) will proue the old said sawe to be true: *Cauda de vulpe testatur*: That the foxe is knowne by his taile. Yet the Lord forbid, that we should rashlie iudge of anie man, seeing that God hath ordeined one to be the iudge of the quicke and the dead, the good and the euill, to whom it is giuen to giue iudgement. And as they were at diuerse times proponed in writing: so they were at diuerse times of leasure againe answered and rescribed, without obseruing anie good order of a catechisme. Therefore thou must not looke to find anie such method, or obseruation of an orderlie teaching herein. It was done (happilie) to appose him, which had beene much practised in the schoole of humanitie, but latelie (in comparison there-
A.iiij. of)

Actes. 10.
Rom. 12.
Iohn. 8.

The Epistle.

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*Your VVorships
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HENRIE THORNE



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To the vnlatined

Reader.



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Act. 10.
Rom. 12.
Iohn. 8.

A.iiij.

of)

To the Reader.

of) called to the studie of diuinitie. Whereby he was driven to the more diligent turning, and search of scripture bookes, least he should haue appeared in his answers *Asinus ad lyram positiuus*, as fit therevnto, as an asse is to plaie on the harpe: or else to haue said nothing, but laid his finger on his lip, as Harpocrates vsed, when he would haue silence. For as long as a foole is silent, he differeth not among strangers, from the wise. And as it is easier for malignant Momus, to find a fault sometimes, than to mend it: so is it easier alwaies to aske an hard question of anie man, than to answer it discretlie according to the truth. And for that the whole consisteth in questions, answers, and syllogisticall obiections, dialogwise, I haue imagined *Falsiloquus*, which is a speaker of falsehood, to demand, and obiect: and *Veriloquus* a speaker of the truth, to answer him againe. The Lord giue vs his truth and peace, which giueth not his peace, as the world giueth peace. It was not ment at the first that this should haue come vnto thine hands, but now, if thou gentlie accept of it (such as it is) I am sufficientlie acquitted and recompensed.

Iohn. 14.

Farewell. H. T.

Ad candidum lectorem libelli

Protopopæia.

Non mea læthiferum cantabit pagina Martem,
 Aliæ vitrici mania rupta manus.
Non heroas aui, reges at auique potentes,
 Sanguine non longo stemmata ducta canet.
Turpia deliri non tela Cupidinis arcus,
 Non quæ dementant pectora ceca faces,
Non Epicurea documenta nefanda culina,
 Non Ganimedeo pocula plena mero.
Non vanos superos, Scyllas, vastosque Cyclopas,
 Non fert gentilis mollia scripta chori.
Clauigeri non bis senos Alcidi honores,
 Non vasto varios panderis orbe situs.
Non gelidas Hyades, taurina per ora micantes,
 Non ut vertenti voluitur axe polus.
Lurida non methodum sanandi vulnera rectam,
 Non hinc dulcifera musica plectræ chelys.
Non Aesculapios placido medicamine claros,
 Non bene Circeis toxica mista modis:
Spurca prophanorum (breuiter) non somnia vatium,
 Non quicquid Stygio fundit Apollo vado.
Tale etenim crassum rudis hæc mea chartula temnit,
 Ne Iouis æterni spreta sit ante thronum:
Sana ego sed sanctæ doceo te dogmata vitæ,
 Me vi lecto sanctus, sanctior esse queas.

Vale. H. T.

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The Confutation of

Follie.

I

FALSILOQVVS.

First tell me (frænd Veriloquus)
what opinion ought men to haue of the
holie Trinitie?

VERILOQVVS.

He same which the Church hol-
deth and alloweth of, that there is one,
true, liuing and eternall God, the which
is without bodie, partes and passions, bicause
he is a spirit, whom neuer anie man yet saw
neither can see, nor know, but Christ; for he can
not be seene with carnall eyes, and he is the
God of peace and loue, louing all, and hating
nothing that he hath made: he is of infinite
power, wisdom, godnes, and mercie, the cre-
ator, preseruer, and nourisher of all things,
visible and inuisible, which deliuereth vs from
euill. And in the vnitie of this same diuine na-
ture, there are three distinct persons, of the like
power, essence, wisdom, glorie, and eternitie,
that is to saie, the Father, the Sonne, and the
Holie-ghost, which are the blessed Trinitie.

John. 4.
John 7.
1. Tim. 6.
2. Cor. 13.
John 1. 4. 6.
Sap. 11.

Esa. 43.
John. 3.
Rom. 5.

And the sonne of God, *Abp. & patris*, the word
of the father, is the second person in this Tri-
nitie, the true, everlasting, glorious, and om-
nipotent

John. 1.

The Confutation of Follie.

1. Cor. 4.
Col. 1.

Col. 2.

1. Tim. 2.
1. Ioh. 2. 4.
Eph. 3.
Rom. 5. 8.
Act. 2.

1. Rom. 10

1. Iohn. 2.

impotent God, begotten before all worlds of his eternall father, and is his verie image, being of like substance together with him: in whom are the treasures of wisdom, and of knowledge, and fulnes of diuine power. He tooke vpon him, in the wombe of the blessed virgin Marie humane nature of his substance, and was bozne in the world: in somuch that there is contained fullie and perfectlie in the vnitie of person, a double nature neuer to be separated, that is the nature of God and of man, wherof is made one Christ, perfect God, and perfect man (sinne onlie excepted) who suffered vnder Pontius Pilate, and became the mediator betwene God and man, that in him onlie should be found the sufficiencie of remission of all finnes, both originall and actuell, for all them that euer were, or shalbe vpon the face of the earth. And the Holie-ghost is the third person in this Trinitie, which proceedeth from the father and the sonne, and is the holie and diuine power, whereby mens hearts are renewed from heauen, he is of like essence, power, glorie and maiestie, with the father, and the sonne, with whom he is coequall, coeternall, and God euerlasting, by whom we comprehend the things of God, for he giueth witness to our hearts, that we are of God, by the

The Confutation of Follie.

3

the which also, we call vpon the father with confidence & faith to be saued by Christ, which is the bishop of our soules. Rom. 1.
Gal. 5.
1. Pet. 2.

FALSIL. God made all things, and with out him was made nothing, that was made, Iohn. 1.

But God made not death, sin, nor the diuell, Wick. 1.

Therefore God made not all things.

VERIL. The fallacie lieth in the consequent which must be denied. Almighty God, that is all wisdom, infinit power and godnes, created all things in such excellent godnes, that it is said: *Valde sunt bona*, They were all passing good, and God saw that they were good; then he blessed them, and his sentence is not to be re uoked, bicause he being without bodie, parts and passions, cannot repent. And as the di uell was not euer a diuell from the begin ning (for the Apostle saith *Angeli qui non serua* Gen. 1.

unt originem suam: The Angels which kept not there first estate) so he was created, and that an Angell of light, and not a diuell. For God being most perfectly good, could not consent to make anie thing but that, which was good, and his owne pride made him selfe a diuell, the au thor of sinne, the heire of eternall fier. Then he Iude.

tempting our first parents, by the apple of dis obedience, made them likewise so sinfull, that by Adam we are all sinners, of whome we Colof. 3.

haue Matt. 25.

Rom. 5.

haue the inclination to do euill, and then consequentlie followed death, and was engendred of our sato parents deds, as the onelic fruite of their lewd & stubbozne disobedience, which they learned of Sathans disobedience:

Wisd. 2.

Sic diaboli inuidia, mors intravit in mundum: So by the enuie of the diuell, death entred into the

Rom. 6.

world. And S. Paule saith: *stipendium peccati mors est:* Death is the rewarde of sinne, which

still increased, and wickednes multiplied, by the reason men were tempted, by alone atwaie and entised of their owne concupiscence; then lust conceived and brought forth sinne, and sin, when it was finished, brought forth death.

Iacob. 1.

So that then God toke vnto him death, for the punishment of sinne, that therewith he might correct the wicked, teaching them that transgressors might not lawfullie sin without punishment. So it is said in another place:

Eccle. 39.

Ignis, grando, fomes, & mors, omnia haec creata sunt ad vindictam: Fire, haille, hunger and death, all

these are created for vengeance; that is to saie, after the fall of man, God appointed and exercised all these things for the punishment of the wicked, whereby he toke vengeance of his enemies, and doth vse them as an instrument to

Rom. 7.

strike the wicked withall: and oftentimes doth punish one sinne with another. Thus we

do

The Confutation of Follie.

5

doe now see, that *Omne donum bonum ac perfectum a patre luminum*: Euerie good and perfect gift commeth downe from the father of lights, and that he made not death, sinne, nor the diuell in his diuelishnes, from the beginning; for he is not delighted in *Perditione vinorum*, in the destruction of the liuing, nor can be the authoꝝ of anie damnation, though his wrath and iustice powꝛeth downe his plagues vpon the childeꝛn of disobedience and vnbelaefe daillie, bicause they dꝛaue sinne vnto them, as it were with a cart rope, according to the prophets sayeng.

Iaco. 1. 17.

Wisd. 1.

Esaie. 5.

FALSIL. How much shall adulterie be punished by the censure of Gods holie word?

VERIL. Adulterie (which is the violat ion and breach of the faith promised in marriage) a thing odious and forbidden of God, is so grieuouse punished of him, that all adulterers shall (without they doe truelie repent) bee cast awaie into vtter darkenes, which is without the kingdome of God. And if men doe not punish adulterers, God himselfe will surelie punish them. As we haue an example of king Dauids sonne, which Vrias wife bare vnto him, whom the Lord so stroke with sicknes, for the adulterie of his father, that it fell sicke and died the seuenth daie after. Thus the Lord himselfe verelie will be a swift witnes against all adulterers.

Exod. 10.
Leui. 18.
Deut. 5.

1. Corin. 6.
Hebru. 13.
Ierem. 8.

2. Reg. 12.

Mala. 3.

adulterers.

FALSIL. Carnall copulation is the ordinarie meanes onelie for mankind to be encreased and multiplie, and to fill the world,

Genes. 1.

God commanded Adam and Eue to encrease and multiplie, and fill the world,

Therefore God commanded carnall copulation.

VERIL. The inconuenience lieth in the consequent, which ought to be denied. For though the minor be true, that God commanded them to encrease and multiplie, and fill the world: yet he would haue it to be done by such lawfull meanes, as he himselfe hath ordeined, and not by euill anie other waies. Because he cannot agree vnto sinne, nor allowe thereof in anie case, his commandement in these words was so holie, that he blessed them a litle before in the same chapter, for that they should encrease and multiplie, to acknowledge him, and to yeld him the more honoz, which was the finall end of their creation, and must be the scope of all their actions. And then he ordeined the honozable estate of matrimonie, and the bed vndefiled shottlie after, that euerie one should knowe how to keepe his vessell in holynesse, which he constituted in such a mysterie and vertue, that man and wife are made there by

Genes. 1.

Hebru. 13.

Genes. 2.

1. Thef. 4.

The Confutation of Follie.

7

by one flesh, and so to encrease and multiplie,
and to liue together in the feare of God, and Marke. 10.
procreation of children in such a mutuall socie-
tie each to other, that they ought rather to for-
sake father and mother than to forsake each o-
ther. Wherefore, such as commit carnall copu-
lation, contrarie to this ordinance, wresting
the sacred scriptures therby to mainteine their
sensualitie, doe incur the heauie wrath of God,
and haue no part in the kingdome of heauen,
as it is written: *Fornicatores & adulteros indica-* 1. Cor. 10.
bit Deus: God will iudge fornicatores and adul-
terers, and their children shall not prosper, as
it is likewise said: *Filij adulterorum in consumatione* Wild. 3.
erunt: The children of adulterers shall come to
an end. So that they shall not onlie haue anie
ioy and comfort of their children, as other pa-
rents haue, but they shall be a testimonie of
their wickednesse against them, as it is said:
Ex iniquis qui nascuntur, testes sunt nequitia aduer-
sus parentes: All the children that are borne of
the wicked, must beare record of the wicked-
nes, against their fathers and mothers. And
to conclude: *Nemini mandauit Dominus impiè* Eccle. 15.
agere: The Lord hath commanded no man to
do euill.

FALSIL. Dought christian folkes children
to be baptised or no?

N. J.

VERIL.

VERIL. Yes verelie: for though parents be themselves baptised before the birth of their children, yet must their children be baptised likewise, seeing that they be conceived and borne in sinne originall, which liueth in them, as soone as they come into this world. Because baptism (which is a wetting or washing) is so necessaric to followe faith and beleefe, that they two ioined together, haue the most certaine and sure promise by Christ, of saluation and eternall life. And it is not the parents holines that can hallowe and sanctifie their children: wherefore we must flie vnto faith, and then baptism must be had, the outward signe thereof representeth in vs the renewing of the spirit, and mortifieng of our members in Christ Iesus (as we are bound to doe) whereby we are buried in death with him. God ordeined baptism, and it was ministered by S. Iohn the baptist: yet it bringeth not grace with it, as it appeareth by Simon Magus the southsayer and sorcerer. But beleefe, mercie, grace, and the Holie-ghost himselfe is receiued before baptism, as it appeared in S. Paule, which he leaued and then receiued the Holie-ghost, before he was baptised. Cornelius the centurion captaine receiued the Holie-ghost, before he was baptised. And the gelded chamberlaine

of

The Confutation of Hollie.

9

of Candace the queene of the Ethiopians be leued, and therefore had grace before he was baptised. But baptisme is so necessarie, that Christ saith: *Nisi quis renatus fuerit ex aqua & spiritu, non potest intrare in regnum Dei*: Except a man be borne againe of water and of the Holie-ghost, he cannot enter into the kingdom of God.

AA.8.

John.3.

FALSIL. Christ said: All they which be leue and are baptised shall be saued,

Thieues and harlots be leue and are baptised,

Marc.16.

New birth is in doctrine by the holie-ghost.

Therefore thieues & harlots shall be saued.

VERIL. The consequent is false: & the minor may be answered by distinction. There is a double faith and beleefe. The one being grounded on the testimonie of a good conscience, is not onelie the common beleefe of all the articles of our christian faith, but it is also a sure confidence and trust of the mercie of God, through our Lord Iesus Christ, and a stedfast hope of all good things to be receined at Gods hand, for Christes sake. This faith is a most strong brassen wall against the assaults of the diuell, and is not idle, but alwaies woorketh in charitie and loue, still readie to do our brother good, and seeketh oportunitie thereto, therefore, it is a liuelie faith, and comprehen-

25.ij.

deeth

Iacob. 2.

deth all the merits and mercies of God, bestowed on mankind, as our creation, redemption, and sanctification. But the other is the faith and beleefe of harlots and diuels; *Qui credunt & contremiscunt*: Which beleue and tremble, knowing that God is true, and iust, yet haue they no goodnes at all ioined with their faith, but doing all euill, and nothing well, therefore it is dead in it selfe: whereby it cometh to passe, that their faith and baptism doth nothing preuaile, or further them vnto saluation: because they haue no desire to continue in that estate of innocencie, and perfection, which they promise at the time of their new birth in baptism, but they reuolt from God, and turne awaie from his mercies. And as Christ died for none, but for such as laie hold on him by a liuelie faith (for his death shall be rather to the death of infidels, than to their life) so the faith and beleefe of hypocrites, theues, and harlots, which haue an outward shew, and nothing in substance, couered ouer (as it were) with the smooth skinne of words, is nothing worth. For the people of Israel in the old time could saie; *Templum Domini, templum Domini*; The temple of the Lord, the temple of the Lord. And we can saie now a daies, *Domine, Domine, Lord, Lord*; and by pocrites

Iohn. 3.

Iere. 7.

Matt. 7.

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The Confutation of Follie.

11

poorites will so late to the worlds end . But here is no new obedience to God , nor his word, which is required of the penitent; here is no loue to God nor man, which God commandeth; here is no goodnes towards God , nor man , therefore it nothing auaileth them to their saluation.

FALSIL. How necessarie is inuocation and praier?

VERIL. So necessarie , that S. Paule 1. Thef. 5. Colof. 4. saith : *Sine intermissione orate* : Praie without ceasing . And againe : *Orationem in seculo, vigilantes in ea* : Continue in praier, and watch in the same, meaning thereby, that in all our actions and attempts , we must still be prest and ready to praie , seeking after the kingdome of Luke. 11. God first before all things in faith. For he cal- Rom. 10. leth not truelie vpon the name of God , which beloneth not in him ; and without a sure confidence in God , that he is both omnipotent, whereby he is able to do it, and also mercifull, whereby he is willing to do it, when it shall seeme good to his infinite wisdom, and that our praier be so made in acknowledging of our sinnes , that it may rebound to Gods glorie, to the furtherance of our saluation, and the promoting of his church , else is it but vaine, and lippe labour. Christ praeth for vs, that be

W. 17.

his,

Iohn. 16. 17.

Hebr. 7. 9.

Iohn. 11.

Rom. 8.

his : for he knoweth that he is heard of his father. We manie times knowe not what to praye for, but the spirit aideth our infirmities. And prayer is of foure kinds. Deprecation, which is to beg, either to mitigate the punishment due for our sinnes, or else that God will turne awaie his heauie displeasure conferred for our sinnes. Supplications are requests whereby we craue such things as be necessarie, either for the sustentation of this life, or for the life to come. Intercessions, are prayers made in the behalfe of others. And thanks giuing is when we praise God, and celebrate his name, for all his benefits conferred both vpon our soules, and also vpon our bodies.

1. Cor. 12.

FALSIL. S. Paule writeth: No man can saie that Iesus is the Lord but by the Holie-ghost,

Hypocrites, theues, & harlots, doe saie that Iesus is the Lord,

Therefore hypocrites, theues, and harlots, haue the Holie-ghost, and by a consequent doe beleue, and they calling vpon God, doe please him, are heard of him, and so be saued.

Zachar. 12.

VERIL. I answer by distinction: As Paule speaketh of the true inuocation, according to this saying: *Effundam super eos spiritum gratiae & precum*: I will powre out vpon them

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the spirit of grace & praier. Againe, *Accepi-* Rom.8.
stus spiritum adoptionis per quem clamamus Abba Pa-
 ter: We haue receiued the spirit of adoption,
 whereby we crie Abba Father. But the coun-
 terfeit and false inuocation nothing anaileth
 at all, which is not done by the confidence, and
 in the knowledge of our mediator the sonne
 of God, but in the trust of their owne merits
 and worthines, as plainelie it appareth in the
 gospel by the talke of the Pharisee.

Luc.18.

FALSIL. What is the gospel of Christ?

VERIL. It is the glad tidings of the for-
 giuenes of our sinnes, the gift of grace, and e-
 ternall life, freelie by the death and passion of
 Christ the sonne of God, and our mediator, of
 the Greeke word *ευαγγελισμος*. And it is the
 power of God to saluation, for all them that
 beleue, as S.Paule saith: *Virtus Dei est in salu-* Rom.1.
tem omni credenti: by the voice whereof, the
 church and household of God is congregated,
 and gathered together.

FALSIL. Christ said to his disciples: Go Marc.6.
 ye into all the world, and preach the gospel to
 all creatures,

Beasts are Gods creatures, compassed in
 the generalitie of all,

Therefore we may preach the gospel to
 brute beasts.

B.iii.

VERIL.

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VERIL. The consequent much deceiveth: and the minor may be answered by distinction. For God made his creatures of two sorts, namelie reasonable, as men and angels: and unreasonable, as brute beasts, which though they be Gods creatures, and haue manie senses common together with man, as their being, mouing, seeing, tasting, hearing, smelling, and feeling; yet they can not in any case be capable of the gospel, which is eternall life for all beleuers, and was ordained onelie for the comfort of man, that did beare the liuelie image of God, which is most absolute righteousness, and most perfect holines, untill man by blots of sinne did marre that image, and hath yet some semblance with God in the eternitie of the soule, consisting of these powers, will, wit and memorie, whereof beasts are deprived, & can neither haue abilitie of reason, of number, or of beleefe. If such cauillers as propound these syllogisticall objections and quarels, had but a little more wit than beasts, they might vnderstand by these words following, *Qui crediderit, & baptizatus fuerit, saluus erit.* He that beleueth, and is baptised shall be saued, that this later clause cleane taketh awaie this canill, and expoundeth that which goeth before, and that brute beasts haue no possibilitie

Marc. 16.

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tie of either of these two conditions, as to be
 laue: or to be baptised. But there are some
 happie of the same follie, as I read a learned
 mistres had, who finding in S. Paules epistles
 these words: *Si vir dormierit, mulier est liberata*; I. Cor. 7.
 If the husband sleepe, the wife is at libertie,
 bled (by the authoritie of these words) licenti-
 ous and incontinent living, when hir husband
 slept, as well by night as by daie, and being
 repproued thereof by the Ordinarie, she allea-
 ged the same scripture, affirming that she had
 done nothing, but that which was lawfull and
 allowable by the testimonie of Gods word.
 Turne the leafe & read further (saith the iudge)
 and you shall see, that by this word (Sleepe) is
 meant the naturall death. Nay sir (quoth she)
 turne you, and read you, for I take that which
 best serueth for my purpose. Thus we see that
 there be some: *Qui deprauant scripturas, ad suam* 1. Pet. 3.
ipsorum perditionem, which peruert the scriptures
 vnto there owne destruction. And further,
 though it be written, that: *Fides ex auditu*, au Rom. 10.
disini drem per uerbum Dei: Faith cometh by
 hearing and hearing by the word of God: yet
 such as heare the word of God, and couple it
 not with faith, take no more profit thereby
 than the brute beasts do by hearing, which
 haue no proportion of reason in understand-
 ding

The popes
holy power.

ding such mysteries. And the old popish Sa-
ters tooke vpon them to blesse, consecrate, hol-
low, & sanctifie crosses, wood, mettall, stones,
belles and bones, yea (and whatsoeuer ye will)
by sprinkling ouer of holie water, crossing, an-
nointing and blessing: yet all these trumpe-
ries could take no more holines and godnes
by all their circumstance of charmings, than
brasse can by offering them the word of God.
For brute beasts haue no hearing with under-
standing of such matters. Dead and senseles
things haue no hearing at all. If they haue no
hearing, they haue no faith; if they haue no
faith, they haue no godnes; if they haue no
godnes in them, then sprinkling ouer of wa-
ter, crossing, annointing, blessing of words,
can not make them better than trumperies,
as they were before.

FALSIL. When, and how was the Holie-
ghost made manifest and knowne?

Gen. i.

VERIL. First, in the work of the creation,
where it is said: *spiritus Domini ferebatur super
aquas*: The spirit of the Lord was caried vpon
the waters, that is to wit, he nourished all the
worke that was made, as an hen nourisheth
hir chickens, which generall act of the Holie-
ghost was: after transferred to the Church,
which he nourisheth by singular meanes, and
defens

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defendeth it. Next the holie-ghost spake by the prophets. Thirdlie, he appeared in the likeness of a dove, at the baptisme of Christ. Fourthlie, Mat. 3. he was manifested to the disciples in the daie of pentecost, in the shape of fire tongs, which Act. 2. satisfactions are certaine testimonies that the Holie-ghost is an other person than the father and the sonne.

FALSIL. Christ saith: The Holie-ghost Iohn. 16. shall lead you into all truth,

Therefore Christ taught not his disciples all truth: but the Holie-ghost will reueale some new things, as the masse, traditions, and worshipping of the papisticall church.

VERIL. I denie the consequent, and answer by distinction: for Christ speaketh of the same veritie which is reuealed in his word, as he saith in another place, *Sermo tuus est veritas*, Iohn. 17.

quam spiritus sanctus illustrabit: Thy word is the truth, which the Holie-ghost shall open. He speaketh not of those things which God hath not opened to his church in his holie word, as to know the time of our deaths, when the daie of iudgement shalbe, or such like, the curious searching out thereof is the rashnes of man, forbidden by this saieng: *Scrutator maiestatis opprimetur à gloria*: The searcher out of the maiestie of God shall be confounded with his glorie.

glorie.

FALSIL. What is the certeine note and marke of the presence of the Holie-ghost?

VERIL. The spirituall or good motions of the hart, as is praier and inuocation, the loue to heare the word of God, and the true imbracing of the same: whereas there are no such motions felt, there the Holie-ghost is not, and such as are without these good feelings are no true members of the church, according to that saying: *Qui non habet spiritum Christi, non est eius.* He that hath not the spirit of Christ, is none of his: except they doe returne to God by repentance and conuersion, as Dauid, Manasses, Peter, and such other did, which receiued againe the Holie-ghost by repentance and faith, that was put awaie from them by their falles, contrarie to their owne conscience.

FALSIL. What is the office of Christ?

VERIL. First, Christs office is by his preaching to open to vs and his church, his fathers eternall will. Next, to offer him selfe by a sacrifice to his father, for the redemption of all the world, and to deliuer his vniuersall church from death, sinne, and the tyrannie of the diuell.

FALSIL. Nero killed Paule, Herod killed Iohn and Iames,

There

Rom. 8.

2. Reg. 11.
Iohn. 18.

Act. 12.

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Therefore Christ deliuereth not his church, giueth hir no peace, nor victorie against hir enemies.

VERIL. Christ giueth vs the eternall victorie, which hereafter we shall behold. And now we haue the victorie also, howbeit we can not see it with corporall eyes, for the church is preserved, though the diuell rage and horrible inuade it. God defendeth it marelouſlie, without anie mans power or strength: as the father himſelfe ſaith: *Seruabo vos non in arcu, nec in gladio, ſed in Domino Deo vestro*: I will not deliuer you through my bowe or ſword, but in the Lord your God, that is, in my ſonne, which is your Lord and your God. Also God ſaith in Zacharie: *Ego ero igneus murus veſter*: I will be to you a wall of ſter round about.

Oſe. 1.

Zachar. 2.

FALSIL. When began the kingdome of Christ in mankind?

VERIL. The kingdome of Christ, or the presence of the sonne of God, was in mankind streightwaies from the beginning of the making and receiuing of man among the fathers, prophets, and the godlie people of the old Testament, as Irenæus ſaith, *Semper adeſt nobis & humano generi*: The word (that is the sonne of God) was alwaies present with mankind.

Also S. Paule ſaith: *Christus hodie & heri, & in* Hebr. 13.

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omnia secula: Christ yester daie and to daie, and the same continueth for euer the authoꝝ of truth and goodnes.

Matth. 21.

FALSIL. The taking awaie of an other mans thing against the owners will, is theft, Christ commanded the asse and hir colt to be brought vnto him, and that against the owners will,

Therefore Christ did not well.

Matth. 21.

VERIL. The minoꝝ is to be denied, Christ was the superior Lord of this people, although he vsed not that his externall power and right, bicause he came to be made a sacrifice for our sins: yet notwithstanding he had power ouer this people, as he himselfe saith: *Dominus hys opus habet*: The Lord hath neede of them. Againe, he tooke not awaie the asse against the owners will, but with his good will, when the disciples had alleged vnto him the cause of taking hir awaie, declaring their message, which the Lord gaue them in charge to do.

1. Cor. 15.

FALSIL. When shall the kingdome of Christ (which is the collecting of his church) end?

VERIL. In the last daie, when as the Apostle saith: *Regnum patri suo tradet*: He shall deliuer by the kingdome to his father, ouercoming

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ming all his enemies, and his churches, as sin,
death, sathan, hell, & all tyrants, for then shall
we see the verie sonne of God, which is corpo-
rall, & he will bring vs vnto his father, there
shall he present his church before his eternall
father, then shall we beginne to see and know
the father visiblie, whose fruition is eternall
life. In the meane season, the kingdome of
Christ is named in vs, because it dwelleth in
vs by his ministerie. And trulie therefore is
his word sent vnto vs, for he is called $\lambda\omicron\gamma\omega$,
both in respect of vs, and of his father also.
And the Apostle here speaketh of Christs king-
dome in this world, whereby he congregateth
his church together, and doth mightilie de-
send it by his infinite power and mercie with-
out corporall violence.

FALSIL. The minister of the gospell
ought not to vse corporall violence,

Christ vsed corporall violence in whipping Iohn. 8.
the biers and sellers out of the temple,

Therefore Christ did not well.

VERIL. This may be answered thre
waies. First, I denie the minor: because
Christ moued not sedition, neither vsed cor-
porall violence. But as Peter killed Ananias
and Saphira his wife, without corporall vio-
lence (yea God him selfe quicklie destroyed
them)

A.C. 5.

Psal. 69.

them) so Christ here saith: *Zelus domus tuæ comedit me*: The zeale of thine house hath eaten me, that was a certeine diuine force and indignation, enflamed with the loue and desire of the affirming, and propagation of the honoꝝ of God.

2

Iohn. 2.

Secondlie I answer to the minoꝝ. As the minister of the gospell ought not vse corporall violence truelie, but in his owne house: so Christ did well in casting out of these chaffer- ring bucclers out of the temple, because it was his house and his place.

3

Thirde, Christ is not onlie a minister of the gospell, but also a king, yet he shewed not himselfe as a king, but vled the spirit without violence, that he might signifie, that he punisheth all the wicked at the daie of iudgement. And it is also a signification of the daie of iudgement.

FALSIL. Wherefoze doth God take men to grace and mercie, and not the diuels?

2

Matt. 25.

VERIL. Because the sinne of the diuels is blasphemie, and the sinne of our first parents was imbecillitie and weakenes. God also sheweth his iustice in the eternall punishment of the diuell, and his mercie in deli- uering of man. And Christ said: *Ite in ignem æternum, qui paratus est diabolo & angelis suis*: Go into

into euerlasting fire, which is prepared for the diuell and his angels. Againe, *Servabis diabolus Iude. eternis vinculis*: God will reserue the diuels to euerlasting chaines. Thirdlie the diuell sinned against God wittinglie and willinglie, both in pride and contempt of the sonne of God, whom therefore he contemneth, because he cast him awaie to be worse than all creatures; and man sinned by the instigation and deceit of the diuell. And because the diuell sinned both of malice, and wittinglie, and hateth the sonne of God our mediator, with a perpetuall and insatiable hatred, God receiueth him not into fauour. For that the onelie sonne of God is the onelie mediator betwene God offended, and his creatures offending, which mediator the diuels persecute and blaspheme, to the vttermost of their power, alwaies labouring to contrarie the immutable will of God.

FALSILOQVVS. The will of God is Prou. 19. immutable,

Moses gouernement was appointed by the will of God,

Therefore it is immutable.

VERILOQVVS. I answer to the minor by distinction. The will of God is immutable as he himselfe hath decreed. To the minor, the politike gouernement of Moses was ordeined

C. j.

deined

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deined by the will of God, but so, that it should be abolished againe, when the Messias came, which is the sauiour of mankind, and that by three waies; first, by merit; next, by efficacie; and thirdlie, by intercession, when he wrought in the world the mysterie of our redemption, with other his signes, wonders and miracles.

FALSIL. What are miracles?

No imitation
of Gods
miracles.

VERIL. Miracles are the workes of God, such as creatures, men, and angels cannot imitate. That is to saie, the creation of the world, the stopping of the course of the sunne, the continuall moving of the celestiaall bodie, the raising vp of the dead, and to make the fruitfull barren. And miracles are of two sorts, ordinarie, and inordinarie; ordinarie are the creation, the preserving, and propagation of mankind; inordinarie, to stop the course of the sunne, to make the fruitfull barren, and to raise vp the dead, which the diuell can in no case imitate and follooe. Therefore he doth alwaies maligne and take an offense against God.

Matt 18.

FALSIL. He that giueth cause of an offense doth emill,

Christ gaffe cause of an offense,
Therefore Christ did emill.

VERIL. I denie the minor; for Christ is
no

no cause of an offense giuen. There is a double offense, one giuen, and an other taken. The offense giuen, is an euill doctrine, or a wicked example of life, whereby others deceiued are made the worse. As Arrius the heretike bishop of Alexandria was the autho^r of a most horrible offense giuen, which affirmed Christ to be a creature onlie, and confounded his Godhead. *In Catalogo hereticorum, lib. 2.* It is written therefore, that he burst asunder in the middest, and his bowels gushed out. Of which offense it is said, *¶ a mundo a scandala*: Who vnto the world, bicause of offenses. And againe: *¶ a illi per quem scandala sunt*: Who vnto the man by whom offenses doe come. The offense taken is, when some are offended in hatred of the true doctrine, as the Bishops, the Pharisees, the Saduces, and the Scribes were with the gospell. Therefore Christ said, *¶ amite eos, caci sunt, & duces cecorum*: Let them alone, they are blind, and the guides of the blind. *Math. 18. Math. 23.*

FALSIL. What is the lawe?

VERIL. The morall lawe, which is holie, and is established by the gospell (as S. Paule saith) is the eternall, & immouable wisdom^e in God, and the rule of righteousness in the will of God, discerning the good from the euill, the which lawe is made manifest to the reasonable nature in his creation, and after often

C.ij.

times

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times repeated, and established by the voice of God, shewing in the church, that God is a iudge, binding all naturall creatures, that they shall be conformable to that rule of the commandements of God, declaring his horrible destruction to all them which will not reforme themselves according to that rule, except they haue remission for Christs sake.

Luke. 16.

FALSIL. Christ said: The prophets and the lawe reigned to Iohn the baptist,

Matth. 11.

Therefore the morall lawe is abrogated, and must no more be preached.

VERIL. I denie the consequent, and answer to the antecedent by distinction. Christ speaketh of Moses policie, that is, the ceremoniall and iudiciall lawe, and not of the ten commandements, which are the stedfast and perpetuall wisdom, iustice, and will of God, which is immutable: and God will haue all men to obeye his wisdom and iustice, and would haue all men, at all times, to be in their maners and blage conformable vnto the same, wherefore he saith by Moses: *Ego sum Dominus Deus tuus*: I am the Lord thy God.

Exod. 10.

FALSIL. What is the peace of God?

VERIL. It is the tranquillitie of conscience, and ioy, resting and reposing it in God, that he is at peace with vs, by his sonne Christ,

of

of the which peace Christ himselfe speaketh saying: *Pacem meam do vobis, pacem meam relinquo* Iohn. 14. *vobis*: I giue you my peace, I leaue you my peace, which is without all grudge, worne, or Marc. 9. stinging of conscience, and without all contrarietie, diuision, or schisme.

FALSIL. It was not lawfull to depart from the temple of Hierusalem, and to make a schisme,

Iohn the baptist departed from the temple, Christian and made a schisme, because he taught not in mens ceremonies are the temple but in the desert, and ordeined a spirituall new ceremonie of baptism, and misliked the things. sacrifices commanded by God. 11. Cor. 10.

Therefore Iohn the baptist did not well.

VERIL. I denie the consequent, and answer by distinction. There is a double schisme. One is necessarie, which is done by the commandement of God, peculiar vocation and calling. So Iohn the baptist departed from the temple of Hierusalem in which his father Zacharias the priest taught and sacrificed, because he was called therevnto by the most excellent and singular commandement of God. The other is schisme rash and vnadvised, hauing no commandement, nor iust cause of revolting, which is to be denied and vtterlie to be eschued.

C. iij.

FALSIL.

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FALSIL. Tyndall and Luther had no commandment of God, nor especial calling,

Therefore they did naught, in separating themselves from the holie father the popes church.

VERIL. I denie the consequent, bicause that separation or schisme was necessarie and godlie. For either it was a singular calling, as Iohn the baptist departed from the ordinarie potver: or else they did it for the vniuersall commandment of God, which bindeth and compelleth all men, that they must depart from the companie which imbraleth wicked doctrine, and false worshippings, according to such commandment as this is: *Fuge idola,* and *Non habebis deos alienos coram me.* Thou shalt haue none other gods but me. This vniuersall commandment is greater, and of more force than a singular calling, therefore all men must willingly obete it.

Exod. 30.

FALSIL. What is the cause that Turkes, Iewes, Infidels, and manie Christians are not partakers of Christs benefits, but are damned?

VERIL. The cause is, they cannot apply vnto themselves the benefits of the sonne of God by faith, which is the redempter of all men. *Et dedit vitā suā redemptionē pro multis,* And gave

1. Cor. 1.

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his life a redemption for manie, and it was
 prefigured in the deliuering of the children of
 Israel. But they being reprobates contemne
 these things, and as it were cast a waie from
 them, the sonne of God, blaspheming him, as
 the Turkes, Iewes, and manie others doe,
 which beare the onelie names and outward
 shewes of Christians, but in their deeds and ac-
 tions they are worse than Pharisees, that out-
 wardlie seeme to blesse him with their mouths,
 and curse him with their liues and manners.
 Therefore they are not heard of God, when
 they aske of him.

1. Tim. 2.

Matt. 20.

Exod. 15.

FALSIL. Whatsoeuer (saith Christ) ye shall
 aske the Father in my name, he will giue it
 you,

Iohn. 16.

If I aske a kingdome of him, he will giue
 it me,

Bicause he is true.

VERIL. The minor is not true. And dis-
 tinction may be vsed in answering hereof.
 For though that God be the author and giuer
 of euerie god and perfect gift, both spirituall,
 and bodilie, yet he giueth them and bestoweth
 them on such as pleaseth him, when, where, and
 in such sort and quantitie as it best seemeth to
 his god and fatherlie prouidence. So that we
 must not appoint him either the time, measure,

Iacob. 1.

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or meane of his gifts: but in all causes what
soeuer we must tarrie the leasure of the Lord:

Psal. 145.

Qui benedictus est in omnibus vis suis, & sanctus in operibus: Which is blessed in all his waies, and holie in all his woꝝkes. And as his giffes be in number infinit, in quantitie vnmesurable, and in nature euerie one most excellent good, both spirituall and corporall: so he bestoweth them alwaies vpon his, both spirituallie and corporallie. Spirituallie, for the furniture and beautifieng of the mind and soule of man, as faith, grace, will, wit, memorie, learning, cunning and science. And corporallie, for the endowing and encreasing the outward happines of the bodie of man, as helth, beantie, strength, riches, power and possessions. In all which petitions made for the gifts of God, we must follow the generall rule that our sau.our Christ hath prescribed vnto all flesh: saieing, *Primum*

Matth. 6.

querite regnum Dei & iustitiam eius, & adyicientur vobis omnia haec: First seeke ye the kingdome of God and the righteousnes therof, and all these things shall be giuen you; meaning thereby that we shall haue all woꝝldlie things the easier and with lesse trauell. Then we must aske nothing hurtfull to the right of the church, whereby the seruice of God shall be diminished, our neighbour or common wealth impaired,

noꝝ

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no; anie thing that should be an hinderance to our owne saluation. To aske a kingdome, when we cannot well guide our owne priuate estate, we shall offend God; because we haue not to appoint him the measure of his giffes, happlie hurt the condition of manie, & hazard our owne soules. Therefore we must content our selues with our owne calling, remembryng the holie Apostles sayeng: *Quæstus magnus pietas cum sufficientia*: Godlinesse is great riches, if a man be contented with that he hath.

1.Tim.6.

For, *Vnusquisque domum suam propriam habet ex Deo*: Euerie man hath his proper gift of God,

1.Cor.7.

and he doth sometimes (as it were) byidle and hold backe his seruants from committing sinne and wickednes together with the world, by the bit and byidle of scarcitie and penurie, knowing (because he is the searcher of the hart & reines) that if some might haue their harts desire, and might enioy the fruit of their owne inuentions, they would ignorantlie seeke their owne destruction by excelle. Therefore it is written: *Penuriam multo melius feras quam saturitatem*: A man may better auaile with penurie than with saturitie. God that made man knoweth what is in man, and what estate is best for euerie man.

Rom.8.

FALSIL. Therefore do the philosophers saie,

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saie, that mans will is cause of his owne miseries:

2.Reg.II.

VERIL. Because men willingly (though vnwares) procure to themselves manie miseries, as for example. Antonius at Rome willing to wage warre against Augustus, was causer of his owne harmes. King Dauid, by taking a waie Vrias wife, procured himselfe manie calamities. Thus oftentimes mans willfull mind is his owne miserie, for that they are snared with pleasures and voluptuous liuing without Gods spirit; as fishes are taken with the bait.

FALSIL. He calleth vpon the true God, which calleth vpon one God maker of heauen and earth, which is almightie, wise, iust, & good,

The Turkes and the present Ieues doe call vpon one God maker of heauen and earth, which is almightie, iust and good,

Therefore they call vpon the true God, and shall be heard.

VERIL. I denie the minoz: because the Turkes doe call vpon their idoll, yea (rather I may saie) they doe call vpon nothing. For they doe not call vpon that God, which is the father of our Lord Iesus Christ, or which is the father, the sonne, and the Holie ghost, the which God hath manifested or opened himselfe in his word.

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word. And because they do not call vpon God in faith and knowledge of our mediator, they are not heard, for Christ saith; *Nemo venit ad patrem nisi per me*: No man commeth vnto the father but by me. Againe, *Quicquid petieritis patrem in nomine meo dabit vobis*: What so euer ye shall aske the father in my name, he will giue it you. Therefore Turkes and Iewes doe erre from God two waies, in essence & will: whereof, without Christ our mediator, there can be nothing rightlie determined.

FALSIL. What are the true & principall causes of death, and other the calamities of mankind?

VERIL. There be two causes, the first and principall cause is sin, which Adam committing departed from God, and afterward spread into all men, that is to saie, the infirmittie of our corrupt nature, and inclination to all euill. The second cause is, the tyrannie of the diuell increasing by Gods wrath, mans miserie & horrible fall, & stirring vp still in many kind, anger, furie, warre, slaughters, murders, and such like, with all other kind of wickednes.

FALSIL. Had not the old fathers the true worshipping of God, before the politike gouernance of Moses?

VERIL.

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VERIL. *Nes verelie*: because they had first the morall lawe, & knowledg thereof, wherby they should liue vertuously. For God said in paradise: *Erynt duo in carne una*: They shall be two in one flesh, which saieng forbiddeth all wandring lustes and licentious appetites. Also they had the doctrine of the promises, *De semine contrituro caput serpentis*: Of the seed that should quash the serpents head, wherin all the nations of the earth shall be blessed. Thirdlie, they called vpon the same God, which declared himselfe to his church, in his most certeine word, and by manie excellent testimonies, and that in knowledg and trust of his sonne, the promised redeemer of the world.

FALSIL. Wherefore was the Iewes politike gouernance ordeined, seeing that it should be afterwards abolished?

VERIL. It was ordeined, because God would haue the place to be certeine, where his sonne should be borne, where he should teach, and shew forth the testimonies of his doctrine, where he should be crucified and rise againe, and from whence the gospell should be first sent into all the rest of the world, according to the prophets saieng: *Exiuit sonus eorum in omnem terram*; Their sound went out into all the world. Therefore Hierusalem was (as it were)

Psal. 18.

were) the towre of the church, where the true doctrine was manifested, opened and purged by Christ and his Apostles. But when Christ was exhibited and profered, and the voice of the gospell was published in all the world, then it behoued this politike goneruance to be put awaie and abolished. First, that there might a testimonie remaine, that Christ was offered to all the world, and that the Leuiticall worshipping was not the true and principall worshipping of the eternall & spirituall worshipping of the kingdome of Messias: but the true acknowledging of God and his sonne, inuocation, setting forth and confessing the heauenlie doctrine, the feare of God, patience in aduersitie, and other spirituall motions agreeing with Gods mind and will. As Christ saith: *Veri adoratores Deum adorabunt spiritu & Iohn. 4. veritate*: The true worshippers shall worship God in spirit and in truth.

FALSIL. Whether was the sinne of Eue greater in eating the apple forbidden by God, Luke. 2. or the sinne of the virgin Marie, in lesing the child Iesus in Ierusalem?

VERIL. The sinne of Eue was the greater sinne.

FALSIL. Obiects discerne sinnes according to maius and minus.

Obiection
is any thing
that may be

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Seen before
our eyes.

The sinne of Marie was greater in object, for the child Iesus was the son of God, & better than an apple, as a man excelleth a beast,

Therefore Marie sinned more grieuouſlie, in loſing by negligence the child Iesus, which is the sonne of God, than Eue did in eating the apple.

VERIL. First, the maior may be thus answered. Objects discern sinnes, according to maius and minus, but not principallie. And a principall distinction of the causes of good or evil workes must be had, and the mind vnderstanding what they are, and considering the commandement, and then the will obeying or repugning, choſeth ſome thing, either contrarie to the commandement of God, or according to his commandement. He therefore that sinneth willinglie and wittinglie, committeth a more grieuous sinne, than he that sinneth by ignorance, and common imbecillitie and weaknes. Again, answer may be made to the minor: Marie sinned ignorantlie and not wittinglie, because she thought that the child Iesus had bene with Ioseph: but Eue sinned willinglie and wittinglie, contrarie to hir conscience, breaking the commandement of God, freelie choſing the eating of the apple forbidden of God. He that so sinneth, putteth
awate

Diferſitie
of sinne.

The Confutation of Follie.

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atwaie his faith, the Holie-ghost, and loseth the
 fauour of God, and is damned without repen-
 tance, because: *Stipendium peccati mors est*: The Rom. 6.
 reward of sinne is death. Of the sinnes of ig-
 nozance, which are not committed wittinglie
 and willinglie, the prophet speaketh thus: *De-* Psal. 18.
licta quis intelligit? Who vnderstandeth his of-
fenses? And, Ab occultis meis munda me Domine: Psal. 19.
 Lord cleanse me from my secret sinnes. Affe-
 ctate or coueted ignorance is a sinne against
 our conscience, but ignorance not affectate is
 mans weakenes, which doth not condemne
 vs, so that we acknowlege it, and aske forgie-
 nes thereof at Gods hand, with faith and re-
 pentance in newnes of life following. But to
 speake byiedie of our first parents offense, no
 man ought to make it a small fault, weighing
 it by the eating of an apple, seeing that by Sa-
 thans allurements they revolted and turned
 atwaie from Gods truth to a lie by infidelitie:
 and gaue credence to the wicked and false
 suggestions of the old serpent the diuell, which
 accused God of vntruth, enuie, and of malici-
 ous withdratwing some goodnes from them:
 and so much they forgat Gods great goodnes
 and benefits, which had made them after his
 owne image, that by pride and ambition they
 sought to be equall with his maiestie also. Gen. 1.
 Coloss. 3.

FAL-

The Confutation of Follie.

FALSIL. What dooth mariage signifie?

VERIL. First, it signifieth the coupling together of the diuine nature with mans nature, and that maruelous league, true, and aduent lone, wherewith the sonne of God entied lie loueth mans nature, which he toke vpon him. Next, it signifieth the loue of the sonne of God, the defense & preservation of his church, whereof S. Paule speaketh: *Christus dilexit ecclesiam, & semetipsum tradidit pro ea: Christus loued his church, and gaue himselfe for it.*

FALSIL. The consequent is not good from a particularitie, to a generalitie,

Miracles are particular deliuerings, as of the leper and pallsie man,

Therefore, we make an euill argument of these examles, to saie: that God will likewise deliuer all other men.

VERIL. First, I denie the consequent. Although examles be particular, yet the promise is vniuersall, as: *Omnis qui inuocauerit nomen Domini saluus erit: Euerie one that calleth on the name of God shall be saued. Againe, Venite ad me omnes qui laboratis, & ego reficiam vos: Come vnto me all ye that be heauie laden, & I will refresh you. These promises are declared by examles, which therefore are not vniuersall, because all men doe not receiue them in*

saith,

Ephes. 5.

Matt. 8.

Rom. 10.

Matt. 11.

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saith. Pert, there is unlikenes in bodillie aids
and cures: for God deliuereth not vs by one
meanes alwaies. So Ionathas, although he 1. Macab. 13
were good & godlie, was killed together with
his father, by a craftie policie. Manasses, who
repented, was brought out of captiuitie, and
manie other saints caried awaie into captiui-
tie to Babylon, neuer returned againe. A bird-
lie, a spirituall promise simplie made is vni-
uersall, and is Gods commandement, and is
vnmoueable, that we should beleue to receiue
forgiuenes of our sinnes, righteousnes and e-
uerlasting life, frelie by faith, onelie for Chri-
stes sake our mediator, according vnto these
wordes: *Sic Deus dilexit mundum, vt filium suum* Iohn. 3.
daret, vt omnis qui credit in eum non pereat, sed vi-
tam habeat eternam: So God loued the world,
that he gaue his sonne, that every one that be-
leueth in him, should not perish, but haue life
euerlasting. Also: *Omnes qui credunt in eum ha-* Rom. 5.
bent vitam eternam: All that beleue in him,
haue euerlasting life. And: *Iustificati fide, pacem*
habemus: We are at peace with him, being iu-
stified by faith. The psalmist saith: *Beati omnes* Psalm. 1.
qui confidunt in eo: Blessed are all they that put
their trust in him.

FALSIL. What is circumcision?

VERIL. It is the cutting of the foreskin

D. J.

of

The Confutation of Follie.

of the priuie member, which is called in Latine *Preputium*: and it was commanded Abraham and his posteritie, that they might be admonished by this outward signe, cheslie of the promise made vnto Abraham, that Messias the promised seed should be borne of his posteritie. Pert, that it should be a signe of encreasing his posteritie as the starres of heauen, and the sand of the sea. Whirolie, of giuing the land of Chanaan to his successors, that it might be certeinlie knowne, in what place the

Gen. 22. Messias should be borne, teach, and die. Abraham was ninetie yeere old and nine, when the flesh of his foreskin was circumcised, and the mankind, obseruing this ceremonie, did sanctifie their women thereby. For the manchild onelie was commanded to be circumcised, when he was eight daies old, being bond of fre, without exception,

FALSIL. Wherefore should not circumcision be yet vsed among vs that be Christians?

Gala. 5. VERIL. Because S. Paule doth saie: *Quod si circumcidamini, Christus pro vobis frustra mortuus est*: If you be circumcised, Christ is become but in vaine vnto you. For the lawe containing the ceremonies, decrees and commandments, is abolished by Christ. Because the lawe brought no man vnto the perfection of

Ephes. 2.
2. Cor. 3.
Act. 15.

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christianitie, which the knowledge of Christ requireth generallie of euerie man, for that it is said: *Nisiote vos perfecti, sicut pater vester celestis* Matt. 5. *perfectus est*: Be you perfect, euen as your heauenlie father is perfect.

FALSIL. Why dooth S. Paule call circumcision then the seale of righteousness, if it bring vs not vnto righteousness?

VERIL. Not because Abraham by this externall signe was iustificied before God, or pleased God, as the Iewes supposed: but that by this signe he applied vnto himselfe the promise of GOD of the reconciliation, attornment, forgiveness of sins, and the gift of eternall life freelic for the promised seed vnto him, and that he should by this signe confirme his faith. For the sacraments are testimonies, pledges and tokens of the applieng of the benefits of God vnto vs, and confirmation of our faith. Gen. 22.

FALSIL. The lawe forbiddeth vs to touch lepers, Levit. 13.

Christ touched a leper,

Math. 8.

Therefore Christ did not well.

VERIL. I denie the consequent. First, because the lawe forbiddeth the touching of lepers to this end, not for that it is sinne or euill, but that the harme and contagiousnes of the
D.ij. leprosie,

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Ose. 6.

Two tables
of commā-
dements.

Luc. 14.

Matth. 12.
Luc. 6.

leprosie, should not spread it selfe abroad further among the people. Therefore it is lawfull to touch lepers to cure them. For morals are to be preferred before ceremonials, as the prophet saith: *Misericordiam volo, non sacrificia, scientiam Dei volo non holocausta*: I will haue mercie; not sacrifice, I will haue the knowledge of God and not burnt sacrifices: which saienting comprehendeth both tables, whereof the first speaketh of the knowledge of God, and his true worshippings, by the meanes whereof we deale with God, as in feare, faith, loue, inuocation, giuing of thanks, and so forth. The second table containeth the works of mercie, or of loue towards our neighbor, and so did Christ reason when he cured the man of the dropsie on the sabbath daie: *Vos extrahitis pecudes in sabbato ex fossis, quanto magis licet in eo sanare hominem?* You plucke beasts out of the pit on the sabbath daie, how much more is it lawfull to cure a man on the sabbath daie? Also Christ was not tied vnto this lawe, which was ordained of God for the politike gouernance of the Iewes: and Christ was the son of God, and therefore as he saith in another place: *Dominus erat sabbati*: He was Lord of the sabbath. Thirdlie, the curing of the sicke man so presentlie was the worke of God, and the

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the confirming of Christs vocation and calling. Therefore Christ was not tied unto the ceremoniall lawe.

FALSILOQVVS. What is the church visible?

VERILOQVVS. The church visible is a companie of people embracing and professing openlie the pure doctrine of the gospell, confessing the sonne of God, his benefits, and reteining of a lawfull and perfect vse of the sacraments of Christ, according to this saying: *Oues mea vocem meam audiunt: My sheepe doe heare my voice.* And this church of Christ is but litle, contemned, & subiect to persecution in this world. Therefore it is said: *Noli timere pusille gregem: Feare not litle flocke.* Againe, *Non multis sapientes secundum carnem, non multi nobiles, sed qui contempta, & ignobilia coram mundo, elegit Deus: God hath not chosen manie wise men according to the flesh, not manie of high degree, but the despised and foolish things of the world.* And in another place: *In mundo afflictiones habebitis: You shall haue trouble in this world, and that chiefe before potentates, and monarchs.*

FALSIL. How manie monarchies hath there bene in time past?

VERIL. There hath bene foure monarchies.

D.ij.

chies.

1

chies. The first, was the kingdome of Babylon, which continued a thousand yeeres, euen untill the time of Cyrus, from the dates of Abraham, who liued in the time of Ninus the first king of the Babylonians.

2

The second was the kingdome of Persia, which continued two hundred yeeres, Cyrus was the first gouernor thereof.

3

The third was the kingdome of the Græcians, which continued three hundred yeeres, Alexander Magnus was the first gouernour thereof.

4

The fourth and the last monarchie was the empire of Rome, which began from Iulius Caesar, and continued about foure hundred yeeres into Constantinus, or Valentianus the later, and a monarchie is the rule of one, of whom all other doe hold.

Saint Paule
was beheaded at
Rome, after Christ
37. yeeres
by Nero,

FALSIL. God and iust men ought to be well bled,

S. Paule was a god and iust man,

Therefore he ought to haue bene well bled, and not to haue lost his head.

VERIL. The maior may thus be answered. God and iust men ought to be well bled, but according to the will and ordinance of God, and that trulie in their due season. And God will haue his church in this life to be sub-

iect

test to persecution. For the blood of martyrs is the seed of the gospel. And God doth suffer almost the chiefest members of his church, and his best seruants, to be murdered of tyrants for their god and well doings, and not for any faults that the persecutors can find in them, that they should confirme their doctrine with their owne deaths, and that they might be made somewhat like vnto Christ vpon the crosse, by the sealing vp of their words and woordes in their blood. But after this life certeinlie god and iust men shall be well vsed, and contrariwise, wicked men shall be euill vsed, as the example of the rich glutton and poore Lazarus doth witnes the same. Luc. 16,

FALSIL. Wherefore doth God suffer his church, which he loueth, to be so hardlie intreated, seeing she is iust in afflictions, as he saith in the prophet: *Oedi dilectione meam in manum inimicorum meorum*: I haue deliuered my beloved into the hand of mine enemies: Ierem. 12.

VERIL. There be two especiall causes. The first is, that the church hath yet sins and much filthines, which God would haue to be acknowledged, purged and mortified in the goodlie. As the Apostle saith: *Corpus destinatum est morti propter peccatum*: The bodie is dead because of sinne which hangeeth in our nature. Rom. 2.

D. iij. And

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And S. Peter saith: *Iudicium (id est poena) incipit a domo Dei*: Iudgement (that is to saie punishment) shall begin at the household of God. The second cause is, for that God would haue the power of his sonne, by that meanes to be the moze manifest, when he ouercommeth the diuell by the weake, as he deliuereth and preserveth his church, against the which the diuell and his members with great furie dooth rage and stirre; as he restored our first parents falling awaie from him, and preserveth his church at all seasons, by his diuine and mightie power.

FALSIL. God alwaies heareth vs not benenolentlie, neither delinereth he vs in afflictions,

Therefore it is lawfull for vs to doubt of him.

VERIL. The consequent must be denied. Because, although God dooth sometimes defer our deliuerance in corporall perils, yet we ought not doubt of his good will and deliuerance in the end. For God would haue vs in corporall things to be subiect to his will, and that we should be prepared to obedience, and he dooth not deliuer vs, or mitigate our calamities after one manner alwaies. Therefore we ought first to determine in faith, that God will receiue vs, and forgiue vs our sinnes for his

Let vs commit our
soules to
God with
well doing.
1. Pet. 4.

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his sonnes sake our mediatur. Next, that we should craue deliuerance at Gods hands onely, and none other waies, and that we should expect the same according to his god will and pleasure. Thirddie, that we should obcie, and emploie our calling, and then commit all our pozell successe vnto God. Fourthlie, we must put our selues in subiection to the pleasure of God, and shewe our obedience in afflictions, and carrie his leaseure, vntill that he deliuereth vs, and dooth mitigate our sorrowes. As Dauid saith: *si velis Dominus, reducet me: si non velis, fiat voluntas Domini*: If it please the Lord, he will bring me out of captiuitie; if not, the will of the Lord be fulfilled. Therefore, although God deliuereth vs not presentlie in bodilie harmes, yet we ought not be doubtfull of his deliuerance in the end, neither of his promise of grace, which is the fruit of the gospel, but most certeinlie to determine that God will receiue vs, be mercifull to vs, and forgive vs our sinnes for his sonnes sake. As it is written: *Omnis qui credit in filium habet vitam eternam*: Iohn. 3. Every one that beleueth in the sonne of God hath eternall life. And againe: *Etiamsi occiderit me Dominus, tamen sperabo in eum*. Although the Lord kill me, yet I will put my trust in him.

F A L S I L. Did you euer heare or read of a
riuer

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river or poole called Asphaltites?

VERIL. Yea, it is a place mentioned in Genesis, & a poole in the later part of the tribe of Iuda: & this Asphaltites is otherwise called either the salt sea, or the dead sea: for in this place the five cities, Sodome, Gomorrha, Adama, Seboim, and Segor, were destroyed with fier from God, for their incestuous lusts and other sins, as it is mentioned. And this poole is a monument of the punishment and wrath of God, against the sinnes of that time, and all others: it is in bignes about the space of eight miles, it doth smoke and breathe out fire pitch and brimstone of a most stinking sauer, by a secret and a meruelous working of God even to this daie. Moses writeth thereof thus: *Pluit*

Genesi.19.

Dominus ignem à Domino: The Lord rained vp on them brimstone and fier from the Lord; that is to saie: The son of God receiued fier of his eternall father, and was the erector of that fier and punishment.

Math.9.

FALSIL. Whosoener doth attribute vnto him selfe that which is proper to God, he is a blasphemor,

Christ did attribute that vnto himselfe which was proper to God,

Therefore (saie the Phariseis) Christ was a blasphemor.

VERIL

The Confutation of Follic.

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VERIL. I denie the consequent. Yet this kind of reasoning were true, if Christ had bene like vnto the Phariseis, that is, if Christ had bene a mere man, and not God withall. Because he said vnto the sicke of the palse; *Fili confide, remittuntur tibi peccata:* So he be of Ibidem. god there, thy sinnes be forgiven thee, they thought him to be a blasphemor. But se (I pray you) how much worse our papists and monks are, than the Scribes and Phariseis. For they being instructed by Gods word could saie: *Quis potest remittere peccata nisi solus Deus?* Who Marc. 2. can forgive sinnes but God onlie? Yet our papists attribute the forgiveness of sinnes to the merits of saints, masses & indulgences, which they depart not with for naught, but sell this trash verie deere. Sure it is a strange kind of merchandise, they sell that which they haue not they sell smoke and receiue gold; they promise men heauen but deliuer them hell. But what shall we saie concerning the ministers of the word of God? Do they forgive sinnes or no? They themselves as of themselves do not forgive sins, but they pronounce & declare the remission of sins to all such as they find like to the man sicke of the palse; they giue nothing of their owne, but offer that which is anothers, by the commandement of Christ. They offer the release

Matt. 9.

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release and forgiveness of sins in the voice of the gospel. Whosoever receiveth this voice faithfully, doubtles he receiveth the full forgiveness of all his finnes. For Christ himselfe doth saie: *Qui vos audit me audit*: He that heareth you heareth me.

Luc. 10.

FALSIL. Tell me I praye you, are all christian men priests or no?

VERIL. Yea that they are trulie. For, as everie one regenerate by the participation of water and the Holie-ghost is called a Christian, of Christ; so by him, he is made a king and a priest, as it is written: *Fecit nos reges & sacerdotes patri suo*: He hath made vs kings and priests to his father. And hereof S. Peter calleth vs *Regale sacerdotium*, A roiall priesthood. For by Christ, we have right and authoritie to preach the word of God, yet everie man in his calling. We have right & libertie to call vpon God, according to this saying: *Invoca me in die tribulationis*: Call vpon me in the daie of trouble. Againe: *Quicquid petieritis patrem in nomine meo dabit vobis*: Whatsoever ye aske the father in my name he will give it you. We have also power and authoritie to offer vp sacrifice of praise and thanksgiving. For no mortall man can offer vp a propitiatorie sacrifice, because that honor onlie belongeth to Christ, our high

Apoc. 1.

1. Pet. 2.

Propitiatorie is pacifying Gods wrath,

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high bishop and Lord. There are five kinds of christian mens sacrifices: a troubled spirit, the sacrifice of righteousnesse, the sacrifice of praise or the calues of our lips, confessing the name of God, the sacrifice of beneficence and communion, and our owne bodie which is a reasonable sacrifice. The prophet Micheas asked the Lord, what acceptable thing he should offer vnto him: His answer was; I will shew thee (O man) what thing is good, and what the Lord requireth of thee: *Vtique facere iudicium, Mich. 6. & diligere misericordiam, & humilem ambulare coram Deo tuo*: Namelie that thou doe right, loue mercie, and walke humblie before thy God. But touching them which are called priests amongst vs now adates, you shall vnderstand that they are so called for thre causes. First, because they are dedicated to Christ, togiuers with other Christians, and are rightlie called priests, because and in as much as they are true Christians. Next, in imitation of the people of Israell, which called them priests that were occupied in the ministerie of the word of God, and in the sacrifices of the law, and this honor was onelie granted vnto the tribe of Leuy. Thirddie, it pleased the holie fathers, the successors of the Apostles, to adorne before others, with this worthe sacerdotall title, those which

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which teach the word of God, minister the sacraments, and declare vnto men, that sinne, death, and damnation, are abolished by the onlie sacrifice of Christ our high priest. The old priests of the lawe did offer vp beasts, but the Apostles and other priests of Christ and his gospell, doe as it were slea men, and offer vp a liuelie sacrifice to God by the gospell. S. Paule testifieth that he made the like sacrifice, when he slue the Gentiles with the sword of the gospell: *vt fieret oblatio acceptabilis Deo, sanctificata per spiritum sanctum*: That the offering of the Gentiles might be acceptable to God, & sanctified by the Holie-ghost. But the papisticall sacrifice is plaine sacrilege, for it was not ordeined to teach Christ, and to slea men to God by the sword of the gospell; but to offer vp Christ for the quicke and the dead: by that meanes defiling, and treading vnder foote the sacrifice of Christ, which by his priesthood hath found eternall redemption, for it is written: *Hic autem unam pro peccatis offerens hostiam in sempternum sedet ad dextram Dei*: This man after he hath offered one sacrifice for sinnes, is set downe for euer on the right hand of God, and from henceforth tarieth till his foes be made his footestole. For with one offering he hath made them perfect for euer that are sanctified.

There

Rom. 15.

The papists
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Hebr. 10.

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Therefore the popish priests are verie wicked, which impudentlie dare reiterate, and efflones beginne afresh that which is made perfect for euer by Christ our high priest.

FALSIL. The scripture reporteth Abraham, Noe and Iob, with others, to be good men and iust,

But Christ saith, there is none good but God Marc. 10.
onely, and Christ is true,

Therefore Abraham, Noe, and Iob, with others, are not good men and iust.

VERIL. I denie the consequent. For as no man shineth but by Christ Iesus, which is Iohn. 1.
the true light, lightening euerie man coming into this world, and believing in him: so, there is none good, goodlie and holie, but by Christ onely, which is *Summum bonum*, The chiefest felicitie, the truth, the righteousness, the life, wisdom, and the word of the father: *Qui factus fuit nobis sapientia à Deo, iustitiaque, & sanctificatio & redemptio:* 1. Cor. 1.
Which is of God made wisdom vnto vs, and also righteousness, and sanctifying, & redemption. *Iam vos mundi estis,* Iohn. 15.
propter sermonem quem loquutus sum vobis: Now you are cleane through the word which I haue spoken vnto you. The gospell of Christ Iesus doth cleanse vs and sanctifie vs, if it be received in faith; *Est enim virtus Dei ad salutem omni* Rom. 1.
credenti:

Marc. 16.

Iacob. 1.

credenti: For it is the power of God vnto saluation to euerie one that beleueth, Cui qui crediderit saluus erit, Whom who so beleueth shall be saued. So we see, Omne bonum esse à Deo: That all goodnes commeth of God, which onlie doth purge vs, and regenerate vs by his word, to be made the sonnes of God, of the childezen of wrath. There is none god but whome Gods goodnes doth make god; there is none holie but whom God doth make holie; there is none vertuous but by Gods vertue. No man by nature is god, but onlie God, which is almighty and omnipotent. Man is changed by the spirit and grace of God, and is made a god true, righteous & holie, as man may be god, and as it were in a second kind of goodnes, not comparable to Gods most excellent goodnes in anie case.

FALSIL. How manie causes be there of ciuill punishments?

I

VERIL. Three chiefe causes. First, the righteousness and iustice of God, which will haue sinnes to be punished with corporall and eternall paines, according to the immouable rule of his diuine iustice. His reasonable creatures therefore be bound either to the obedience of **G D D** their creator, or to his punishments.

Pert,

The Confutation of Follie.

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First, the publike peace and tranquillitie, without the which the gospel cannot be preached, neither the church collected together, and preserved in mankind.

2

Thirdlie, example; that others, by the punishments of the wicked might be admonished, and terrified from the committing of the like sinne.

3

FALSIL. The tares in the gospel must not be taken awaie, Math. 13.

Adulterers be the same tares spirituallie, Therefore adulterers must not be taken awaie.

VERIL. The consequent is false. And an answer may be made to the maior, by distinction. The tares, as the adulterers, and such other wicked and disobedient to the gospel, are not to be taken awaie of the apostles and ministers of the gospel, touching the ministerie of the word, but touching the civill potwer. Because the civill magistrate hath authoritie to take awaie adulterers, mankillers, thieves and such other wicked, as the apostle saith: *Magistratum gerere gladium in terrorem malis, ut Rom. 13. puniat eos*: That the magistrate beareth the sword for the terrour of the wicked, to punish them. And againe: *Lex est iniustus posita, inobsequentibus, impijs, parricidis, matricidis, homicidis, scortatoribus:* 1. Tim. 1.

C. j.

tatoribus:

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tatoribus : The lawe is giuen to the vnrigh-
tous and disobedient, to the vngodlie, and to
the sinners, to murtherers of fathers, and
murtherers of mothers, to manslayers, and
whoremongers.

FALSIL. What thinke you? Is it not law-
full for a man some times to make a lie for
aduantage and profit, or for pleasure?

Three kind
of lies.

VERIL. No truelie; it is not lawfull in
anie case for christian men to lie, howsoeuer
the matter standeth. There be some that make
such distinction of lies, that they hold opinion
that there be three kinds of lies, sporting lies,
officious, and pernicious lies: but of what so-
euer they be, truelie they be not tollerable,
nor to be borne withall amongst such as pro-
fesse God: because he hath forbidden it by the
apostle, writing thus: *Deponite mendacium, lo-
quimini veritatem cum proximo suo unusquisque*:
Laie awaie lieng, and speake euerie man
truth to his neighbour. The mouth that speak-
eth lies doth slay the soule.

Ephc. 4.

Psalms.

FALSIL. God will destroye all them that
speake lies,

Genesi. 12.

Abraham did lie, and yet was not destroyed,
Therefore God doth not destroye all them
that speake lies.

VERIL. The consequent is not true.
And

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And distinction may be well bled in this answer. For though in the lawe lieng be forbid: Exod. 23.
den, and that euerie man should speake truth Leuit. 19.
vnto his neighbo: *Quando sumus inuicem mem-*
bra: Seeing that we are one anothers mem-
bers, yet is it difference, when men lie to saue
life by compulsion: and when they do it of a
set purpose and a malicious mind to destroye
life. And Dauid saith: Thou hatest all them Psalm. 5.
that worke iniquitie, *Et perdes omnes qui loquun-*
tur mendacium: Thou wilt destroye all them that
speake lies. Therefore S. Peter by his aposto-
licall anthoritie (or rather God himselfe) slew
Ananias and Saphira his wife, because they li- Act. 5.
ed by agreement, and of a set purpose to tempt
the spirit of the Lord. Abraham and other
saints of the Lord, taken in this fault, perished
not, because the Lord imputed not their sinnes
vnto them: and they committed not lieng in
the malice of their mind, or for ante pleasure
they had in sinne, but for bare need to saue their
owne liues and others. So Abraham lied vn-
to Pharao and Abimelech, to saue his owne Gen. 12. & 20.
life, and Sara his wiues. Likewise Isaac his
sonne lied, in denyng his wife Rebecca to
Abimelech king of the Philistines in Gerar.
And Dauid counterfeited himselfe to be mad 1. Reg. 21.
before Achis the king of Geth. Judith like: Judic. 11.
C. 7. wife

Prou.24.

3.Reg.8.

Esaie.43.

Titus.1.

Rom.8.

wise deceiued Holophernes, to saue his ci-
zens by craft, falselie declaring the cause of
his conning. Furthermoze: *Septies in die ca-*
dit in istum, & resurgit: The righteous falleth se-
uen times a daie, and riseth againe. There is
no man that sinneth not, yet the Lord impu-
teth not our sinnes vnto vs, but rather for-
giueth the same, when he seeth and trieth our
harts, knowing in what intent and mind we
commit euill. He it is that putteth alwaie our
iniquities; *Peccatorum nostrorum non recordans am-*
plius: And no moze remembreth our sinnes.
Mundis omnia munda: To the cleane all things
are cleane. And all things worke for the best,
to them that loue God. But the Lord destroi-
eth them that delight in wickednes, and haue
a pleasure in their mind to lie in their ordina-
rie traffike & talke, to deceiue others thereby.

FALSIL. Seeing that Christ was not
subiect to Moses lawes, whie did he then obiect
them?

I

VERIL. First the especiall cause is, whie
the Sonne of God obeyed these lawes and o-
thers, that he might signifie thereby that he
made himselfe subiect to the whole lawe for
vs: that is as much to saie, he deriued, and
put vpon himselfe the wrath of God, and
the punishment which was due to vs.

Pert

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Next, that he might shew himselfe the one,
lie and first begotten sonne of the eternall fa-
ther, for whom, and in whom all things were
made; and the lawe of the first begotten was
ordained, to signifie vnto vs, that this first be-
gotten sonne of God eternall should come in
the flesh, to worke the mysterie of our redemp-
tion, and to be made sinne for vs, that is to
saie, a satisfaction for our sinnes; and euen so
by sinne, that is by sacrifice offered vpon the
tree of the crosse, he hath taken awaie, con-
demned, and done awaie our sinne.

Rom. 8.

1. Pet. 2.

2. Cor. 5.

FALSIL. It is wrong to giue to equals
vnequallie,

God sauing Dauid, and damning Saule,
gaue to equals vnequallie,

Therefore God is vniust, receiuing some,
and sading them, and casting awaie others,
and damning them.

VERIL. I answer first to the maior, which
is not true vniuersallie: bicause that God gi-
ueth diuerse gifts to equals, for diuerse func-
tions and ministeries, as God gaue king Cy-
rus more and greater gifts than to anie of his
common soldiers for the gouernement of his
kingdome. Therefore the maior is not true in
things not necessarie to all mens saluation.
God is equall to all men in things necessa-

E.ij.

rie

Dauid re-
pentend and
not Saule.

Hebr. 4. & 7.
1. Tim. 2.

Iohn. 3.

Matth. 4.
Deut. 8.
Luke. 4.

rie to all mens saluation. God is equall to all men in things necessarie to their saluation, sauing repentant Dauid, and condemning Saule that did not repent. And yet Dauid and Saule were not equals touching repentance. Therefore God is equall to all men, according to this immutable rule; that he receiue all them to saluation, which beleeue on our mediator: and contrariwise, he casteth all them away, which beleeue not on our onelie mediator Christ Iesus. For God would haue all men to repent, and applie the promise of grace in faith vnto themselves, and so consequentially to be saued. And S. Chrysostome saith: *Quem Deus trahit, volentem trahit, non repugnantem: Whom God draweth, he draweth him willingly, and not against his will.* Therefore, there is no cause of damnation in God, but in themselves which are damned, because they do not repent and receiue the promise of grace in faith. For he that beleeueth in Christ shall not die, that is, he shall not be damned, and the wrath of GOD shall not abide vpon him.

FALSIL. How doth a man liue by the word of God?

VERIL. Seeing that λόγος, the word, is the second person of the diuinitie, it is immediate

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diatlie effectuall in them that beleue, when it is spoken : sustaining and comforting them, and bringing it to passe maruellouslie, that they are nourished and defended thereby: as Christ speaketh of himselfe : *Ego sum via*, Iohn. 14. *veritas, & vita*: I am the waie, the veritie, and the life. And in another place : *Ego vitam aeternam do eis* : I giue them eternall life.

FALSIL. The church is the house of God, 2. Reg. 13. and the pillar of truth,

Therefore the church doth not erre.

VERIL. I may answer the maior by distinction. First, the church is the house of God, and the pillar of truth, which is vniuersallie true. Because some members of the church (though they be verie few) do alwaies obserue the truth. Such were these among the people of God, Marie, Ioseph, Zacharie, Elizabeth, Iohn the baptist, Simeon, Anna the prophctesse, and others, in the time of Christ. So Iohn the baptist certeinlie knew the Messias to be the sacrifice for all the world, when he saied : *Ecce agnus Dei, qui tollit peccata mundi* : Behold the lambe of God that taketh awaie the sinnes of the world. Which thing the apostles knew not, before the Holie-ghost was giuen them. And except this error had bene corrected amongst them, they had perished. Secondlie, manie doe
C. iij, erre

Articl. 10.

erre in the church, yet diuerſlie, ſome in the foundation, that is, in the knowledge of the lawe, and of the goſpell, or in the articles of our faith, and ſtubboꝛnelie defend their erroꝝ, as the papists defend their erroꝝ, of the doubt whether we be in the fauour and grace of God or no, contrarie to the article of our faith: *Credo remissionem peccatorum*: I beleue the foꝛgiuenes of finnes. Also they mainteine inuocation, and praier to ſaints. As long as they wil fullie continue in theſe erroꝝ, and others like, they are no true members of the church. And others erre in common traditions, as about eating of fleſh, and ſuch others: as S. Peter *noluit edere de immundis*, would not eate of vncleane things.

Acts. 10.

FALSIL. Doth the diuell giue the kingdoms and riches of this world?

Dani. 2.

VERIL. No, bicauſe it is written in the prophet: *Dominus transfert regna, atque constituit illa*: The Lord doth transferre kingdoms, and appoint them. And againe it is ſaid: *Domini est terra, & plenitudo eius*: The earth is the Lords, and the fulnes thereof.

Pſal. 33.

Gen. 12.

FALSIL. Abraham beleued that his poſteritie ſhould inherit the promiſed land of Canaan: and that his poſteritie ſhould be increased as the ſtarres of heauen, and as the
land

land of the sea,

Therefore S. Paule erred, in applieng the example of Abraham to the faith of spirituall things, as the forgiuenes of sinnes, and eternall life.

VERIL. I denie the consequent. Bicause corporall promises doe include in them the spirituall promise; namelie, the reconciliation of sinnes: for without that, the corporall promise is vnprofitable. If truelie a man doe not determine, that God is at peace with vs, and doth iustifie vs, for the loue of Christ Iesus, he can neither aske, neither beleue to receiue corporall gifts, as his living, and defense, ment in safegard. Therefore it is verie requisite, that faith touching spirituall things be manifest in our praier. Whereof it is, that Abraham beleued the first and principall promise of God, for the seed that should be borne of his posteritie, whereby he himselfe, and all his offspring, with all nations should be blessed: likewise it is said: *Ero Deus tuus, & seminis tui post te*: I will be thy God, and the God of thy seed after thee. Rom. 8.

FALSILOQVVS. What be the causes of our temptations, and falling awaie from God?

VERILOQVVS. There be two chiefe causes.

1

Rom. 5.

causes. First, mans Imbecillitie and weaknes, because by Adam we are all sinners, and haue of him the inclination to doe euill. And the apostle saith: *Unusquisque dum tentatur a propria concupiscentia abstrahitur & inescatur*: Euerie one, when he is tempted, he is drawne a waie, and entised of his owne concupiscence.

Iacob. 1.

Then time groweth consequentlie: first by suggestion, next by consent of our spirit, and last of all by the pleasure that our flesh taketh to fulfill that suggestion and consent. Then we fulfill our lewd desires with greedinesse, contrarie to the mind of the apostle which saith: *Desideria carnis non perficietis*: We shall not fulfill the lusts of the flesh.

Galat. 5.

2

Secondlie, the diuell intiseth vs by innumerable meanes secretlie to commit much wickednes; yea, and that some time against nature; as Medea by temptation killed hir owne children. Sodome, Gomorra, Adama, Sechim, and Segor sinned against nature; and also Iudas in betraieing Christ his redeemer, of whom the euangelist saith: *Diabolus in Iudam post sumptam offulam ingressus est*: The diuell entred into Iudas, after that he had receiued the sop. So the diuell still letteth our right iudgement, in the vnderstanding of the doctrine necessarie for our saluation, he putteth darknesse into our

Iohn. 13.

our

our harts, & confirmeth errors in our minds, therefore S. Peter saith: *Diabolus circuit nos, i. Pet. 5. quarens quem deuoret*: The diuell goeth about vs, seeking whom he may deuoure, and spreadeth abrode such nets of temptations and vi-ces alwaies, as he perceiueth vs to be most ad- dited and giuen vnto.

FALSIL. What ought christian men to do, when the sting of sinne and woyme of con- science doth bite them?

VERIL. First, they must in no case des- paire, as though they were not written in the scroll of the liuing. And although we be most sinfull all the whole packe of vs in deed: yet we must learne of the apostle to saie: *Ex- Rom. 5. superat gratia super peccatum*: Grace is more a- boundant than sinne, we must confesse our sinnes, and be trulie repentant for them, then may we, *Cum fiducia ad thronum gratie accedere*: Hebru. 4. Draw neere to the throne of grace, with hope and confidence in him that is the onelie pro- pitiation and obtainer of mercie for them all that be such. We must set before vs the exam- ple of such as truelie repented, as Manasses, Marie Magdalene, Peter, and the threſe vpon the crosse: we must fullie persuaade our selues to be predestinate and elected to saluation, if we assent to the word of God, and beleene the gospel:

gospel : according to this sayeng: *Quis elegit, hos & vocauit*: Whom he hath chosen, those hath he also called.

2

Perit, we must thinke that the commandement of God is alwaies immutable, how that we must beleue the sonne of God which saith: It is not the will of your father which is in heauen: *Ut pereat unus de pusillis istis*: That one of these little ones should perish.

Math. 18.

3

Thirholie, we must thinke that the commandement of doing repentance is vniuersall, and the promises therevnto annexed be likewise vniuersall, and includeth all people, as: *Venite ad me omnes*: Come vnto me all ye. And againe, *Delicta omnium nostrum tulit*: He hath borne all our sinnes. Thus haue the seruants of God alwaies wrestled with sin, that the pricking thereof should not perse them to death. Thus did the woman the Cananite, which acknowledged hir selfe vntoworthie of Christs benefits, obteine grace and mercie by faith, and constancie in hir inuocation and praier.

Math. 23.

Esaie. 53.

FALSIL. The diuell doth miracles and strange works, what difference therefore is there betwene true miracles and false?

I

VERIL. There is a three double difference. The first is taken of the substance of miracles, bicause that the diuell truelie can
not

The Confutation of Follie.

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not imitate or followe the true miracles, or the miracles of the church: as to raise vp the dead to life againe, to let the course of the sun, to stop the course of floods, and to make the barren to beare children.

The second difference may be taken of the accident, that is to wit, in confirmation of false worshippings, and false doctrine, as the miracles which were done among the gentils and papists were done of the diuell, for the confirmation of idolatrie, and false worshipping, as the inuocation and praier to the dead, contrarie to the expresse word of God, saieing; Thou shalt haue none other gods but me. And Exod. 10. this rule is alwaies immutablie to be obserued: that we must beleue no miracle done contrarie to the expresse word of God. Also, Thou Deut. 18. shalt not enquire the truth of the dead.

The third difference is, that the miracles in the church do repell and cast out the diuell, whether he will or no; as Christ did cast out the diuell, and after ward the dum spake, & the people marvelled, the like he did other times also. Luc. 11.

FALSIL. Can the holie and elect people of God fall, and lose the Holie-ghost, their faith, & grace of God, and be damned?

VERIL. No, they cannot, for our sauiour Christ hath said; Except those daies (of trouble) Math. 24. should be shortened, no flesh (that is, no man) should

should

The Confutation of Follie.

should be saued : but for the sake of the elected those daies shall be shortned. And againe, false christis and false prophets shall arise, and shall giue great signes and wonders, insomuch that (if it were possible) the verie elect should be brought into erroꝝ. By these words it appeareth manifestlie, that God in mercifull providence will shorten the daies of trouble that shall be towards the end of the world, because his elected and holie people may not thereby be brought to everlasting destruction : and that it is not possible for them to be so brought into erroꝝ by false christis, and false prophets, that they should by erroꝝ be brought into everlasting damnation. And S. Paule hath written thus to the Corinthians; God is faithfull, and will not suffer you to be tempted above your power, but euen in the midst of the temptation he will make a waie, that you may be able to beare it. And againe to the Romans; Who will laie any thing to the charge of Gods elect? And againe to Timothie; The firme foundation of God standeth stedfastlie, hauing this scale; God knoweth who be his. But least this doctrine should encourage any man to lead a careless life, the apostle saith in the next sentence; Let euerie one that calleth vpon the name of the Lord, depart from iniquitie. And to the Romans, There is no condemnation to them

1. Cor. 10.

Rom. 8.

2. Tim. 1.

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Them that be in Christ Iesus, which walke not
after the flesh. And to the Ephesians the apo- Eph.4.
stle saith; Breue not the holie spirit of GOD,
in whom you are sealed against the daie of re-
demption. Our care is to liue without sinne,
according to the exhortation of th'apostle Iohn, 1.Ioh.2.
My little babes, I write these words to you,
that you should not sinne: but if any man doe
sin, we haue an aduocate with the father, euen
Iesus Christ the righteous, and he is the propi-
tiation for our sins. Gods elect dō sinne (as
the wise man saith) verie often: but they rise
again by repentance. The righteous person
(saith he) falleth seuen times, and riseth againe,
but the vngodly fall downe he adlong into mis-
chiefe. Prou.24.

FALSIL. The elect people are alwaies be-
loued of God: therefore they cannot fall.

VERIL. The elect people are indeed be-
loued of God, and so beloued, that nothing can se-
parate them from his loue. As the apostle writ- Rom.8.
eth; I am sure that neither death, neither life,
neither angels, neither principalities, neither
powers, neither things present, nor things to
come, neither fortitude, neither height, neither
depth, neither any other creature can sepa-
rate vs from the loue of God, which is in Christ
Iesus our Lord. But yet they may and doe fall
as Salomon saith, and being downe they rise
again,

Prou.24.

The Confutation of Follie.

Iohn.3.

again, being lifted up by that louing Father from whose loue their often and horrible fall cannot separate them. For so God loved the world (that is, his elect in the world) that he gave his onlie begotten son, that all that beleue in him should not perish, but haue euermore life.

FALSIL. Tell me, what is blasphemie, and whether the sinne thereof be remissible and pardonable, or no?

*Blasphemare,
est maledice-
re ac male
precari al-
per nomen
seu inuocati-
onem Dei.*

Marth.12.

Marc.3.

Luc.11.

Exod.10.

1.Tim.1.

VERIL. Blasphemie is a sinne against the Holie-ghost: a cursing and reprobating, commonly referred vnto the despite of GOD: when one knowing and willingly would aduocate and make void the power of God, and withstand the truth that a man knoweth; as the Phariseis reuiled & reiected Christ, oppugning the truth manifested vnto them by the testimonies of God, and attributed the works of Christ to the diuell; and to take vpon him aboue the might of God, as Pharaos, Senacherib, and Holophernes did. And touching pardon thereof, I answer by distinction, that they are forgiven which sinne therein by ignorance, and afterward truely repent them thereof, as S. Paule did, which saith, that he was a blasphemer, but yet he receiued mercy & forgiveness of his sinne; because he persecuted the congregation of GOD ignorantlie. And this is a generall rule, euermore inuiolable to be obserued.

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venite ad me omnes, qui laboratis: Come vnto me
all ye that are heauie laden with the burthen
of sinne, &c. *Primus ergo dicit Dominus*: As sure as I
liue (saith the Lord) I will not haue the death
of a sinner, but rather that he should conuert
and liue. And that God would haue all men
to be saved. Againe: *Gratia exuberat super delictum*:
Grace is more abundant than sinne.
We must deeme of the will of God according
to these sayings of scripture and promises;
and not after our owne opinions, or according
to the omnipotencie of God, which although he
can condemne some, and can saue other some,
yet he onelie saueth those that vndoubtedlie
belue the voice of his onelie Sonne Iesus,
and condemnieth them that strue against
him, and withstand his diuine calling of
them, persevering still in their blasphemies, as
the apostle saith: *Nolite errare, non enim idololatrie,*
machi, homicida, &c. Be ye not deceived, for nei-
ther idolaters, whoremongers, mankillers,
neither theues, neither the couetous, nor
downhards, neither cursed speakers, nor pil-
lers and pollers shall inherit the kingdome
of heauen. And there is no sinne so great and
horrible, but that the death of Christ, the onelie
sonne of God, is a sufficient price and redemp-
tion thereof. As the holie apostle saith: *Ipse est*

Matth. 11.

Eze. 18. 33.

1. Tim. 2.

Rom. 5.

1. Cor. 6.

1. Iohn. 2.

F. J.

pro-

propitiatio pro peccatis nostris : He is the obtainer of mercie for our sinnes, and not for our sinnes onelie, but for all the sinnes that ever were or shall be done in the whole world, from the first Adam to the last man, if we our selues leaue not the benefit of his passion, death, resurrection, and ascension, by our owne wilfull contempt and disobedience.

FAL SIL. No man ought to praise himselfe,

Iohn. 8.

Christ praised himselfe, when he said, Which of you can reprove me of sinne?

Therefore Christ did not well.

VERIL. I answer vnto the maior by distinction. No man ought to praise himselfe, that is to wit; for his owne righteousnesse, or for his owne private vertues, except it be for that euerie one ought to keepe a good conscience before all men, according to the saying of the apostle: *Hæc est gloriatio nostra, testimonium conscientie nostræ*: This is our reioysing, even the testimonie of our conscience. And S. Augustine saith: *Bona conscientia mihi opus est, propter me ipsum, scilicet coram Deo; bona fama propter proximum*: I haue need of a good conscience for my selfe, that is before God; I haue need of a good name, for my neighbour. But the teacher of the congregation of God ought to boast of the

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truth and certaintie of his doctrine, that he
teacheth no foolish vanities, nor is a false pro
phet. So Christ boasteth here, of the truth and
veritie of his doctrine, saieing: *Quis arguet me*
de peccato? Who can reprove me of sinne? That John. 3.
is, of error in my doctrine, or of anie false
opinion. Which thing when the Iewes could
not doe, yet notwithstanding they accused
Christ without cause, reprovied, and persecu
ted his doctrine, which is the verie voice and
commandement of almighty God the hea
uenlie father.

FALSTH. I have heard of Peuters in re
ligion: I praye you tell me what are they?

VERIL. Peuters are epicures, scooners
and contemners of the true religion and hea
uenlie doctrine, and there are found too manie
such now a daies, which are of no religion; and
such force not whether there be anie serving of
God or no, so that they may live in solitie, and
feed the humors of their lewd lusts and concu
piscence. Of whom Christ speaketh thus: *Qui*
non est mecum, contra me est. Luc. 11.
He that is not with
me, is against me; and he that doth not gather
with me, scattereth abroad. Contrarie wise,
there be some that be weakke, which doe not
scoone at religion, but yet for feare they doe not
professe the true doctrine, but fall by frailltie;

J. g.

and

Rom. 14.

Luc. 17.

Dan. 6.

and would happilie learne, if they were better taught, of whom the holie apostle speaketh thus: *Infirmum in fide assumite*: Take him vnto you, that is weake in faith, that is to say, helpe and aid him, that he may increase further in faith. And the apostles themselves were fraile and weake, before they had receiued the gift of the Holie-ghost: wherefore they prayed; *Domine adauge nobis fidem*: Lord increase our faith. So likewise God receiued Darius to repentance, which cast awaie Daniel to be destroyed of the lions, because he knew not that Daniel was innocent and guiltlesse in the crime that was laid against him; wherefore the thinges sinne therein was committed by ignorance.

FALSIL. What is Christian religion: and how many parts be there of religion?

Parts of religion.

VERIL. Christian religion is the true worshipping of God, and keeping of his commandments. There be foure parts thereof. Obedience, which the lawe of God commandeth; faith, which the gospell requireth; prayer, and sacraments, which Christ hath ordeined, and left vnto his church, there to be vsed vntill his second comming to iudgement.

FALSIL. I haue heard some to haue bene doubtfull of Christs descension into hell, but tell

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tell me what thinke you thereof?

VERIL. I thinke it is lamentable, that curious heads should spread such a schisme, and put such errour into the minds of men simple and vnlettered. And I beleue that as Christ in his bodie descended into the bowels of the earth, so his soule scured from the bodie, he descended into hell. And after the same sort, he kept his promise with the sheefe vpon the crosse, when he said: *Hodie mecum eris in paradiso*: To daie thou shalt be with me in paradise. Although his bodie was committed to the graue, yet was his soule, his power, and his Godhead in paradise, & wheresoeuer else it pleased himselfe to be. Therefore, there be some that affirme that he descended into hell three waies: in power, spirit, and person. In power, when the vaile of the temple did rent; in spirit, when he said, *Tristis est anima mea vsque ad mortem*: My soule is heauie euen to the death; and in person, when he was laid in the graue.

Math. 26.

FALSIL. Christ saith: If a man keepe my sayings, he shall neuer see death. But no man doth keepe the word of Christ, because it is impossible to satisfie the lawe of God, through our corrupt nature. Therefore no man doeth liue by keeping the word of Christ, and by a consequent, Christs promise is impossible, ab-

Iohn. 8.

J. 14.

surd,

lurd, and vaine.

Leuit. 18.

Deut. 15.

VERIL. I denie the minto; because Christ
 speaketh here not properlie of the lawe, which
 requireth perfect obedience, as it is said: *Qui
 facit legem, viuet in ea*: He that fulfilleth the lawe
 shall liue thereby: but of the Gospell, which is
 a free promise of remission of our finnes, the
 gift of righteousness, and of eternall life, by
 faith, for Christ, and by Christ, the son of God
 our mediator and redeemer. And they doe ob-
 scure the Gospell and keepe the word of Christ
 which assent and agree to the promise of God
 touching his mercie, and doe begin a new obe-
 dience, as Marie Magdalen, Zachee, the
 theefe vpon the gibbet, Paule, and such other
 true lie repentant did: all which receiued for-
 giuenesse of their finnes, according to this pro-
 mise of Christ, and did not see death; that is
 they tasted not of the horrors of death, though
 the remnant of flauie (to wit) naturall weak-
 nesse did still hang vpon them, whereby they
 fell sometime into eternall or actuall sin, but
 they repented, asked forgiveness, & beleued in
 Christ according to this saying: *Nulla est con-
 demnatio his, qui in fide sunt in Iesu Christo, qui non se-
 cundum carnem viuunt, sed secundum spiritum*: There
 is no condemnation for them that be grafted
 in Christ Iesu, which liue not according to the
 flesh,

Rom. 8.

flesh, but according to the spirit. So the apostles also did keepe the word of Christ, as Christ himselfe saith: *Tui erant, & mihi dedisti eos, & ser-* Iohn. 17.
monem tuum seruauit. They were thine (O father) and thou gauest them me, and they haue kept thy word: that is as much to saie as, They had the beginning of their faith of me, and new obedience, although there were in them much infirmitie, darkenesse, and doubtfulness; and their faith verie feeble, as they themselves did testifie, saieing: *Domine adauge nobis fidem.* Luke. 17.
 Lord increase our faith.

FALSIL. Is it not lawfull to giue men thanks, sith we receiue benefits of them?

VERIL. Whatsoeuer benefits and goodness men do to vs, we ought to account them receiued of GOD, because he alone in verie deed doth giue vs them, by the ministerie of men, which are second meanes and instrumentall causes therein; so that our thankfulness redoundeth to the glorie of God, the true and snall end of all our actions or doings. I. Cor. 13.
 2. Cor. 9.

FALSIL. The gentiles knowe the power of God, Christ is the power of God, therefore the gentiles knowe the power of Christ; and by a consequent, the gentiles are saued. Matt. 5.
 1. Pet. 2.

VERIL. I denie the consequent, because there is a double power of God, that is to wit;
 J. iij. there

Gods double power.

there is one power of his creation described in the lawe, and this power onlie did the Gentiles knowe, without the promise of the mediator, how that God requireth righteousness, and punisheth the vnrighteous. And there is another power of saluation by Christ the son of God, which is two waies called the power of the father, first naturall, and next of saluation. For although the sonne was with the father, yet the scripture speaketh of him that he is God and man, which was sent into the world for this purpose, that he should be the propitiator, or obtainer of mercie, and the quickener of mankind. Therefore there was a farre other and greater light of the knowledge of God and faith in Abraham, than there was in Cicero, Plato, and Xenophon, &c.

FALSIL. What is it to keepe the word of Christ?

VERIL. It is not to keepe his testament safe in our holme, or in our chests: but it is certeinlie to determine in our faith, that God is reconciled and at peace with vs, and that our sinnes are freely forgiven vs for his sonne Christs sake, and that righteousness is imputed vnto vs by him, whereby we haue eternall life, and also doe beginne a new obedience, without the which no man can haue the

true

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true faith, as the apostle saith : *Milita bonam militiam , retinens fidem & bonam conscientiam :* 1.Tim.1.
Fight a good fight , keeping the faith , and a good conscience.

FALSIL. Tell me , what is it neuer to see Iohn.8.
death, nor to taste of hir, as Christ saith :

VERIL. It is, not to seele the sorowes of death, and of hell, thereof the psalmist saith : *Circumdedierunt me dolores mortis , & dolores inferni inuenerunt me :* The sorowes of death haue Psalm.17.
compassed me round about, and the paines of hell haue gotten hold on me . Those that are quickened in their faith, doe not see nor taste of such sorowes : *Quia pacem habent cum Deo per fidem :* Because they are at peace with God thro: Rom.5.
rough faith.

FALSIL. Wherein ought a man to take comfort in the time of his persecution : Iohn.8.

VERIL. In the example of Christ, at whom the Iewes did cast stones , but Christ escaped from the hands of his enemies , without anie harme . First, because the time of his passion appointed of God his father from the beginning was not yet come . Next, because that the Messias or the saviour ought not to die with anie kind of death, but by hanging on the tree of the crosse , as it is said : *Maledictus pro nobis factus est :* He is made accursed for vs. Deut.21.
Gala.3.

FALSIL.

1. Cor. 15.

FALSIL. Saint Paule saith, that in the later daie, the sonne will deliuer by the kingdome to God the father,

Luke. 7.

Therefore, the kingdome of Christ shall not be everlasting, as the angell said it should be.

VERIL. In this place S. Paule speaketh of the kingdome of Christ in this world, where by he gathereth together his church and perserueth it against his enemies. This kingdome of Christs true lie shall end in the last daie, and then he will present his church before his father, who together with the sonne and the Holie-ghost shall be all in all.

Exod. 12.

FALSILOQVVS. When did the Iewes offer by their pascall, or figuratiue lambe?

VERILOQVVS. Euer in the first moneth of the yeare, which is March with vs, by on the twelue daie in the vernal equinoctium, which lambe signified Christ, whose death is called sinne, as the apostle saith: *Peccato damnauit peccatum in carne.* By sinne he damned sinne in the flesh, when he was offered by once satisfientlie for our sinnes. No sacrifice then is left vs after the death of Christ, but the sacrifice of righteousness, and of thanks giuing. Further, as the Iewes were wont to offer by lambes in their ordinarie sacrifices, and euer one lambe at Easter: so Christ is our pascall lambe

Rom. 8.

Hebr. 10.

Hebr. 8.

Psalm. 40.

Psalm. 50.

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lamb: as it is said: *Ecce agnus Dei, qui tollis peccata* John. 1.

1. m. d. c. Behold the lambe of God, that taketh
awaie the sins of the world. The Jewes kept
this ceremonie about 1540. yeares. For there
are so manie yeares from their coming out
of Aegypt, to the yeare of the passion & resur-
rection of Christ, after which time the ceremonie
of eating the pascall or typicall lambe ceased.

FALSIL. No man is iustified by onelie
knowledge, as the diuell is not iust, nor saved,
although there be excellent knowledg in him,
Therefore, it is not rightlie said, The know-
ledge of God shall iustifie manie.

VERIL. I answer to the antecedent. It is
a figure of speech: for the Hebrewes in their
words of knowing, doe comprehend the effect:
as in this saying: *Novit viam Dominus iustorum:*
The Lord knoweth the waie of the righteous,
that is to saie; The Lord considereth & regard-
eth their waie. Altho, knowledg here doth sig-
nifie light in our minds; next, the motion of
our heart, or the trust of our mind resting on
God the father, through Christ the onelie me-
diator betwene God & man. The diuell and
the wicked people haue not this trust & confi-
dence in God, because they doe not apprehend
and take hold on the sonne of God by faith,
neither doe they comfort themselves by his be-
nefits,

Ecc. 1. 2.

Psalm.

1. Tim. 2.

Hebr. 4. 7. 8.

9. 12.

1. Iohn. 2.

Ephes. 3.

Rom. 5. 8.

Iohn. 15.

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nessits, in the time of fearefulness of death and sinne; for it is thus said of the diuels: *Demonnes credunt & contremiscunt*: The diuels beleeue and tremble.

Iacob. 2.

Esaie. 53.

FALSI. Esaie saith of Christ, that he did beare the finnes of manie,

ΛΥΤΡΩΝ.

Therefore, he did not beare the finnes of all. And by a consequent, Christs death is not a sufficient sacrifice for all men, and God hath a scroll of those that be elected to eternal life, for which onlie the sonne of God died.

March. 11.

Rom. 3.

Rom. 10.

1. Ioh. 2.

VERIL. I denie the consequent. For the promise of the gospell is vniuersall, as Christ saith: *Venite ad me omnes, qui laboratis*: Come vnto me all ye that labour. S. Paule saith: *Non est distinctio*: There is no difference. S. I. gaine: *Deus est diues in omnes*: God is rich towards all. Therefore the prophet maketh no distinction touching the benefits of Christ his death, which is auailable and sufficient for all men, as the apostle saith: *Et ipse est propitiatio pro peccatis totius mundi*: And he is the propitiation; and the obtainment of mercie for the finnes of all the whole world: but touching the men themselves, whereof some apprehend the benefits of Christ by faith, and other some willingly reiect and cast awaie the same from them, so that they themselves be the causers to

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to themselves of their owne damnation, making Christes death rather to serue to their damnation, than to their saluation by their disobedience, and lacke of faith, as it appeareth by them in the parable that were bidden to the marriage, and yet they would not come. Others expound this word [manie] for all mankind, as here is the like: *Hic calix est noui testamenti, qui pro vobis, & pro multis effunditur in remissionem peccatorum.* This cup is of the new testament, which is shed for you and for manie (that is) for all, for the forgiveness of sinnes.

Math. 22.

Math. 26.

FALSIL. Died Christ (I praye you tell me) then for all men, or no?

VERIL. No. Christ died for none, but for such as late hold on him by a liuelie faith, and as for infidels, blasphemers, obstinate sinners, and all such as take pleasure to persevere and continue wilfullie and greedilie in wickednes, contrarie to their owne conscience, contemptuously casting (as it were) Gods mercies from them, his death truelie shall be to them death, and not life.

John. 3.

Act. 13.

FALSIL. He that is dead (saith S. Paule) Rom. 5.

is iustified from sinne,

Judas is dead,

Therefore he is iustified, and by a consequent is righteous.

VERIL.

Hebru. 5.

Matt. 26.

VERIL. I denie the consequent: First, because there is an unlikenesse in the example. For Christ (of whom the apostle speaketh here) died innocentlie and willinglie, as it is written: *Voluntate eius sanctificati sumus*: We are sanctified by his will. He prayed for vs with teares, *Et exauditus est propter reuerentiam*: And was heard for his reuerence or willing obedience. But Iudas and all other wicked doe die unwillinglie, and against their wills, by the compulsion of sathan, with fretting and repining against God. Christ truely perceived and felt (as it were) a struggling and wrestling in his flesh, like as he saith: *Spiritus est promptus, caro autem infirma*: The spirit is willing, but the flesh is fraile: yet notwithstanding he fretted not, nor was angrie with God; as were Iudas, Saule, and Caine: but willinglie made himselfe obedient to his fathers will, as he himselfe confessed: *Non voluntas mea, sed tua fiat*: Not my will, but thine (oh father) be fulfilled. Again, it is written: *Oblatus est, quia voluit*: He was offered up, because he would willinglie. And so the saints of God, as Iohn, Paule, Peter, and such others, were obedient to the will of God, in their death, and crosse; but yet their will and obedience was farre otherwaies, & differing from the will of the sonne

of

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of God, as Christ himselfe said to Peter: *Al-
mitte cinget, & ducet quò non vis*: Another shall Iohn. 11.
girt thee, and lead thee whither thou wouldest
not: Further, all saints also are sinners and
trespassers, and therefore their obedience is
no merit or desert sufficient to purchase ei-
ther their owne righteousness, or anie other
mans: as the obedience of Christ is a suffici-
ent merit or desert for to worke the righteous-
nesse of all the true faithfull people dispersed
through the whole world, vpon the face of the
earth wheresoeuer.

FALSIL. What is that which we doe call
the propitiation of finnes?

VERIL. It is the death of the sonne of
God, which in Greeke is *λύτρον*, a satisfaction
and a sacrifice for the sins of mankind. Ther-
fore it comprehendeth both the cause efficient
promeriting for vs the forgiveness of our sins,
and the effect, which is the reconciliation of vs
with God, and the gift of eternall life.

FALSIL. We are the sweet bread (as 1. Cor. 5.
S. Paule saith) therefore we need not to be pur-
ged.

VERIL. I answer by distinction, we
are indeed the sweet bread by imputation, and
inchoation, but not in perfection. There-
fore it is necessarie that we alwaies increase
in

in new obedience, as the prophets, Christ, and the apostles do still crie vnto vs, *salens Agite pœnitentiam*: Repent, repent; and our sinne therefore is not imputed to vs, because Christ is offered by for vs, *Et deleuit chirographum aduersus nos scriptum*: And hath put out the hand writing that was written against vs, and hath fastened it to his crosse, whereby he hath wiped awaie our finnes. The the hanging with Christ vpon the crosse is a sufficient testimonie thereof. And further, S. Paule saith: *Exuite veterem hominem, & induite nouum*: Put off the old man, and put on the new man.

FALSIL. What vse and fruit haue we Christians of the resurrection of Christ?

VERIL. We haue our iustification. For God doth forgive vs our finnes for Christs sake, which died for vs, and rose againe for our iustification, and reckoneth vs righteous, though the remnant of sinne still hangeth on vs, as S. Paule saith: *Christus traditus est in mortem propter peccata nostra, & resurrexit propter iustificationem nostram*: Christ was put to death for our finnes, and rose againe for our iustification, that is to saie, Christs death is a satisfaction for our finnes, whereby the wrath of God the father is pacified, and by Christs resurrection

Rom. 4.

resurrection, the righteousness of Christ is imputed vnto vs, which is begunne in vs here in this world, and finished and perfected with eternall life in the world to come. Whereby Ieremie calleth Christ our iustification. And Ierem. 33. Christ himselfe speaketh of this righteousness in Oseas, where as it is said: *O mors ero mors tua, morsus tuus ero inferne*: Oh death I will be thy death, oh hell I will be thy destruction; that is to saie: I will destroye and abolish death and hell, in such sort that they shall not anie more be able to hurt me, nor my church or congregation from henceforth.

FALSIL. Whye did there manie others rise with Christ after his passion, as the euangelists doe make mention, and came into the holie citie?

VERIL. To the end that we should beleue, that Christ would raise by his whole church in the latter daie, and that his church should haue eternall saluation, wherein the faithfull shall enioie the fruition and the sight of God, with the most sweete loue of him, during all eternitie; the beginning of which state of life is perceiued and knowne in the resurrection of Christ, that we should not be doubtfull of the remainder of another and better life, after our temporall death in this world,

This was a figure of the resurrection.

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world, and that at the generall resurrection, all, both the quicke and dead, shall be rewarded according to their works done here in this world, good or euill.

FALSIL. He that calleth vpon one God, the maker of heauen and earth, calleth vpon the true God,

The Turkes and Iewes call vpon one God, the maker of heauen and earth,

Therefore they call vpon the true God.

VERIL. I denie the minor. For the Turkes and Iewes calling vpon one God, they denie him to be the true God, the maker of all things, which is the father of our Lord Iesus Christ. Therefore they call vpon an idoll, and not vpon the true God. Further, they cannot be certeine by hearesaie; first, because they haue no promise; next, because they reiect, and (as it were) cast from them the sonne of God, the mediatour, cruellie blasphemie him, and tyrannously persecute him in the members of his church, and chosen vessels to saluation.

FALSIL. What is the finall end of Christs incarnation?

VERIL. It is to become a sacrifice for his church, and that he might be present with hir, quicken hir by the gift of the Holie-ghost, and

The infidels call not vpon the true God.

and might raise vs by vnto eternall life. Therfore the sonne of God is not onelie a redeemer reconciling vs to his father by the merit of his death, but he is a sauour in effect, whereby he is called Emanuell, that is to saie, God with vs. And the prophet saith, Christ standeth: *Pro filijs populi, propugnans eos*: For to defend the children of the people. Esaie. 7.
Matth. 1.
Dani. 12.

FALSILOQVVS. For how manie causes is the church of God subiect to the crosse of afflictions?

VERILOQVVS. There be fixe causes of the churches afflictions. The first cause is common, and pertinent to all men, that is to wit, sinne, or the corruption of nature, following the fall of our first parents, and spread abroad by generation into all their posteritie. And of this cause it was said: *In quacunq; dse comederis, morte morieris*: Whensoever thou dost eate of the tree, thou shalt die the death. And againe: *Per vnum hominem peccatum in mundum intravit, & per peccatum mors*: By one man sinne came into the world, and by sinne came death. The philosophers make will and matter the cause of sicknesse and of death, as the substance of an apple is the cause of his putrefaction. But these are not the principall causes. The principall and chiefe cause of sicknesse Gene. 3.
Rom. 5.

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and death, is sinne, for the which mans nature is subiect to corruption and death.

2

And the second cause truelie, whie the church or congregation of God is more subiect to the crosse and miserie than other men are, is the diuell, which bicause he hateth God, he inuadeth his church the more greiuouslie than any other companie.

3

The third cause is, bicause God would haue his wraath against sinne to be perceined and knowne; which the wicked companie and the epicurean sort doe securelie contemne and scoffe at.

4

The fourth cause is, for that the church hath also hir sinnes, which must be mortified by the crosse of afflictions.

5

The fift is, bicause God would haue our afflictions to be the testimonies of his presence in his church, when he deliuereth vs by his diuine power.

6

The sixt cause is, that we should be certaine that there remaineth another iudgement, in the which the goodlie that haue bene afflicted in this life, as Iohn the baptist and Paule with others shall be rewarded; and the wicked, as Herod, Nero, and such other shall be punished with eternall death: bicause it is impossible, that the goodlie people should be alwaies in miserie,

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serie, and the wicked contrariewise should be still in pleasure.

FALSIL. Whie doth Christ call the diuell, Iohn. 16. the prince of the world?

VERIL. He doth not call him so, in respect that he is the maker and the guider of the world, which is the onelie worke of God; but bicause he doth beare rule in worldlie men, and such as are not new bozne, which securelie giue themselves ouer to sinne, whom the diuell leadeth whither it listeth him, according to his will and pleasure, holding them still to be his bondslaues, captiues, and thralles, as long as they liue licentiouslie. The holie apostle also calleth him the gouernour of such liuers, saieing: We walked in time past according to the course of this world: *Ac iuxta principem, cui potestas est aeru, qui est spiritus nunc agens in filijs contumacibus:* And after the gouernour that ruleth in the aier, the spirit that now worketh in the children of vnbeleefe and disobedience. Ephe. 2.

FALSIL. What doth Christ meane by the world, in the gospel?

VERIL. He meaneth worldlie and carnall men, which falslie and wickedlie iudge of Christ, and of the doctrine of his church, of whom there be foure sorts. First, the mightie men of power iudge the doctrine of the gospel.

G. iij.

pell

Luc. 23.

1. Cor. 1.

Matt. 25.

Plaln. 14.

Iohn. 7.

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pell to be *Seditiosam*, seditious.The wisemen of the world suppose it to be *Stultitiam*, foolishnesse.The iusticiaries accompt it to be *Blasphemiam in Deum*, blasphemie against God.

The Epicures doe esteeme the gospell to be *Anilem fabulam commentitiam*, an old wifes fabled fable; as for example: The soole said in his heart, *Non est Deus*: There is no God. And the first psalme calleth such persons, *Derisores*, scornerers. Thus we see that these foure kind of people; mightie men of power; worldlie wisemen; iusticiaries, that is, such as suppose they can make themselves righteous in the sight of God, by the merit of their owne woakes; and Epicures, which do make *summum bonum*, their chiefe felicitie, to be in all voluptuous, carnall, and licentious living, with greedines thereof, beleeuing as the Saduces did, that after our death there is no part of man remaining. These foure sorts are taken for the world, in the scriptures of God.

FALSIL. God doth not heare sinners,
All men are sinners,
God therefore doth heare no man.

VERIL. I will answer by distinction: first vnto the maior, God doth not heare sinners, that is; such sinners as doe not repent. Again,

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Againe, to the minoz: All men are sinners in respect of their corrupt nature, but such as doe repent, that is to wit, such as acknowledge their sinnes, conuert from them, and flie vnto God for the mediatoours sake, and haue not a gaine anie purpose of wickednesse in their minds, such certeinlie are heard of God, not for their owne worthinesse, but for Chrisses sake, as he himselfe saith: *Quacunq; petieritis patrem in nomine meo, dabit vobis.* Iohn.16. ~~Whatsoeuer~~ ye shall aske the father in my name, he will giue it you.

FALSIL. Many martyrs praied to be deliuered from tyrants, but they were not heard,

Therefore this promise of Christ: *Whatsoeuer ye shall aske the father in my name, he will giue it you,* is not vniuersallie true. Iohn.16.

VERIL. I answer to the antecedent by distinction. The things which we desire of God, are of two sorts. Some be spirituall, as the forgiveness of our sinnes, and the inheritance of eternall life, which are granted vs, according to this saying: *Nolo mortem impij, sed vt conuertatur ac viuat.* Ezech.18. I will not the death of a sinner, but that he should conuert and liue. Againe, My sheepe heare my voice, *Et ego do eis vitam eternam.* Iohn.10. And I giue them eternall life.

C.iiij.

Other

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Other gifts of God are corporall, which be dooth not freightwaie giue them when we aske them, or not after that sort as we doe aske them, because God will haue his church subiect to afflictions, and to shew hir obedience vnto him therein. Therefore corporall things are to be asked with the condition of the glorie of God, of our saluation, and the profit of our neighbour. And often times God giueth not that that we aske, but that which is much better than that we aske: because we haue not the perfect knowledge, to aske such gifts as are most requisite and necessarie for vs. As it well appeareth by the answer that Christ made vnto the mother of Zebedeis children, which would haue hir two sonnes Iohn and Iames, to sit the one on his right hand, and the other on his left hand, in his kingdome, saieing vnto them: *Nescitis quid petitis*: Ye wot not what ye aske.

Matt. 20.

FALSIL. What is the kingdome of Christ?

VERIL. The kingdome of Christ is to sit at the right hand of his eternall father, defending his church, preserving the ministerie of his gospell, gathering together his congregation by the voice of his word, quickening the hearts of his faithfull people by the gift of the

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the Holie-ghost, and finally raising them vp from death, and afterwards giuing them eternall life. And therefore he is called Emanuell, *Math. 1.* that is, God with vs. And S. Paule speaketh of the ascension of Chyist, and of his spirituall kingdome out of the psalme: *saieng; He ascended on high, and led captiuitie captiue, Ephc. 4.* that is to wit: he hath overcome, and as it were caried awaie in a triumph, sinne, death, hell, and the diuell, his enemies and his churches, which before held vs captiues; and hath giuen gifts vnto men, as the Holie-ghost, prophets, apostles, euangelists, doctors, and pastors, for the edifieng of the saints, and is effectual in them, euer preserving his church. This is the spirituall kingdome of Chyist, euen vnto the latter daie: and then this kingdome shall cease, as S. Paule saith: *Tunc tradet regnum patri: 1. Cor. 15.* Then he shall deliuer vp the kingdome to his father, that is to saie, this spirituall kingdome, which in his church is gathered together by the outward voice of his gospel, he alwaies preserving and defending the same. And afterward, the father, the sonne, and the Holie-ghost, visiblie shall reigne together in their saints, and that kingdome then shall be for euer without end: *Quum Deus erit omnia in omnibus: 1. Cor. 15.* When God shall be all in all. This
is

The Confutation of Follie:

Matth. 6.

is, that kingdome which all true christians be hope to haue, earnestlie loke for, and daile praie for in the Lords praier, saieing: *Adueniat regnum tuum*: Thy kingdome come, which is also in this world, by promoting and setting forth of his glorious word.

Iohn. 17.

FALSIL. Christ said, he praied not for his disciples, that is, for his church,

And S. Paule saieith, that Christ still maketh intercession for vs,

Therefore Christ and Paule are contrarie.

VERIL. This saieing of Christ is not to be vnderstanded exclusiuelie, but comprehensiuelie. Bicause he dooth not exclude himselfe, which saieith: *Ego non solum oraturus pro vobis*, I will not onelie praie for you, but you also beleeuing in me, shall praie, and you shall come vnto the father, which will heare you calling on him, bicause you haue confidence and trust in mine intercession and merits.

Exod. 14.

FALSIL. Must men praie in expresse words, or onelie in their thought, after the example of Moses?

VERIL. No, but we must vse the recitall of words, bicause the Holie-ghost, and affect is stirred vp and kindled by the word, as Dauid song his psalmes not onelie in heart and spirit, but also with voice and musicall instrument.

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ment. And so Christ prescribed a certaine forme of praier to his disciples and church, Marth. 6. *saie; We shall praie thus: Our father, &c.*

FALSIL. Christ said to his disciples: *Whereto ye haue asked nothing in my name.*

Therefore, the apostles did not truelie call Iohn. 16. on Christ, neither were they heard before this time,

VERIL. Christ here speaketh of the crosses, corporall afflictions, and the necessities of this world, which they had plentiously while Christ was present with them; therefore they trusting in his visible presence, did aske by Christ no corporall gifts of God, for that they thought with themselves they could lacke nothing as long as they had such a Lord & master present with them, which gaue them all things necessarie for this life, & alwaies defended them against their Iudaicall enemies and others, & finally would giue them eternall life.

FALSIL. Christ maketh intercession for vs to his father, Rom. 5.

The Holie-ghost also praierh for vs with vnspokeable gronings,

What difference is there then, betwene the praier of Christ and the Holie-ghost?

VERIL. I doe answer: that the Holie-ghost is not the mediator betwene God and man,

man, neither offereth he by anie merit, or price of our redemption to the father. But the sonne is our mediatur and redeemer, because he hath pacified the wrath of his father. The Holie-ghosts prayer is the inclining of our hearts by the voice of the gospell, with a certaine inward motion to inuocation, and calling vpon God, and helpeth all such as call vpon him. The sonne of God offereth by *λυτρον*, or the price of our redemption for vs, as Christ himselfe saith: *Ego meipsum sanctifico pro eis*: I do sanctifie my selfe for them, that is as much to saie, as I die for them, and do pacifie the wrath of mine eternall father by the sacrifice of my death.

Iohn. 17.

FALSIL. The rich man that wore purple and silke, and banketted delicatelie, was damned,

Luc. 16.

Therefore fine clothes, as silke and purple, with delicate fare, are naught, and damned things.

VERIL. I denie the consequent: because it is the fallacie of the accident. For the rich man was not damned for his purple and silke, neither for his delicate fare, which indeed are all the good creatures of God, and manie good and godlie men haue well vsed the same, as Dauid, Salomon, and others. But
first

first he was damned, for that he did abuse the
same good gifts, to wit : he put his whole trust
and confidence in those things, as though they
should helpe and deliuer him in the daie of
wrath and vengeance. Next he was damned
for his securitie, and the contempt of God and
his neighbour, whom he did not succour with
his riches as he ought to doe, therefore he was
cast awaie from God, and damned, according
as the holie apostle saith : *Iudicium absque mi-* Iacob. 2.
sercordia erit ei, qui misericordiam non prastiterit. He
shall haue iudgement without mercie, which
betheweth no mercie. The same sinnes therefore
were reigning in this rich man, which God re-
proued in the Sodomites, saieing : *Peccatum So-* Ezech. 6.
doma, superbia, saturitas panis, prosperitas et otium,
et manum pauperi non porrigebant : The sinne of
Sodome, was pride, fulnesse of bread, prospe-
ritie, and idlenesse, and they did not reach out
their hands to the poore. These were the sinnes
wherefore the rich glutton was damned, and
not his riches, good clothes, and delicate fare,
which are the great blessings of God, and are
to be vsed alwaies with thanks giuing, with-
out anie offense. For thus it is witten of ri-
ches : *Benedictio Domini diuites facit :* The bless- Prou. 10.
sing of the Lord maketh men rich. And out of
all question, if men would followe Christes
pro

proposition and rule, touching riches, where he saith: *Primum quaerite regnum Dei, & iustitiam eius*: First seeke ye the kingdome of God, and the righteousness thereof, and then all these other things, meaning thereby riches, and worldlie blessings, shall be giuen vnto you more easilie, and with the lesse trauell, because it is a small thing in the sight of the Lord, to make a poore man rich, and a rich man poore.

The Stoicks
argument.

FALSIL. That thing is good, which maketh men good,

Riches doe not make men good,

Therefore riches are not good.

VERIL. First I answer by distinction to the maior. A good thing is twofold, morall and naturall: morall, which maketh good things, as vertues; and a naturall good thing, as riches, health, and honors. These doe not make things good, yet they are themselves the excellent and good gifts of God, which men oftentimes abuse to euill purpose, as did the rich man in the gospel to his owne destruction.

Luc. 16.

FALSIL. What is ment in the scripture of God, by the bosome of Abraham?

VERIL. Thereby is ment the gathering together of them which are grafted into the promise of Abraham: into this companie (to wit) of the holie patriarchs, prophets, apostles, and

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martyrs, and saints, all they are caried by the angels of God, that depart out of this life in the true state of faith and saluation, bicause they cannot miscarrie, as doe commit themselves in sure confidence to the mercifull tuition of Christ.

FALSIL. What is the chiefeest thing, whereof euerie one ought to be most carefull during all his life time?

VERIL. Euerie one ought to be most carefull; first, how he can be saued in the daie of iudgement, before Gods tribunall seate, and so to come to euerlasting life; next, to the according to Gods holie will, during our life, whereby we shall receiue an vncorruptible crowne in the end, when euerie man shall go to the reaping of that fruit which he hath sowne in this world. Math. 16. 1. Pet. 5.

FALSIL. Are not all people discharged of their sinne, seeing that Christ hath paid the punishment due for them? Rom. 8.

VERIL. None are discharged from the paines which our sinnes deserue, sauing those that take hold vpon Christ and his mercies with a true faith. Iohn. 3. Colos. 1.

FALSIL. Lazarus is saued,
Lazarus was a poore man, &c.

Luke. 16.

Therefore pouertie doth saue vs, and by a
con-

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consequent, other good works also, so that we are not iustified and saued by faith onelie.

VERIL. I denie the consequent, for that there is a fallacie in the word, according that it is simplie spoken. And the euangelist making mention of Lazarus pouertie, comprised therein all his obedience, that is to saie, his repentance, his faith in the promised Messias his deliuerer, his patience, and other vertues, which were testimonies and signes of his faith. For we are iustified and saued by faith onelie, therefore, bicause faith taketh handfast on Christ; not for anie merit or vertues of ours, which are too weake and beggerlie to satisfie the wrath of God expressed in his lawe.

Rom. 3. 4. 5.

Luke. 14.

FALSIL. Wherefore is God the father in the parable ment to be the rich man, which had his ghests to supper?

Genesi. 2.

VERIL. Bicause God hath made man after his owne image. Then next, bicause God doth loue man well being made after his image for Christes sake, which toke vpon him the massie lump of our flesh. And thirdlie, bicause man is, *Templum Dei*, the temple of God.

John. 14.

1. Cor. 6.

FALSIL. Such things as hinder and let the studie and loue of godlines, are euill, meet to be refused and reiected,

Riches,

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Riches, power, honours, and mariage do hinder and let the studie and loue of godlinesse, as Luc. 14.
in the parable of the gospel,

Therefore they are euill, and to be refused of Christians.

VERIL. I denie the consequent, because riches, power, honours, and mariage do not hinder and let the studie and loue of godlines onelie of themselves, or of their owne nature, but by an accident, that is to saie, through the euill disposition of men, which preferre bodilie gifts before heauenlie and eternall gifts. The abuse therefore of these things is repproued, and not the things themselves, which are the good gifts of God: and all the good gifts and creatures of God may be bled, as meat, drinke, cloth, and so forth; yet not for pleasure, and vnto riot, but for necessitie, and that with thanks giuing alwaies, as Christ himselfe giueth vs in example, that he neuer brake bread, without the giuing of thanks. And the holie apostle also teacheth vs alwaies to vse *Gratiarum actione*: The giuing of thanks. Marth. 14.
Ephc. 5.

FALSIL. What is the house of God and who are they that are called into it?

VERIL. The house of God, is the number of the elected people, or the church, or congregation, which is congregated or gathered together

v. s.

gether

gether vnto repentance, and to the knowledge of the truth in Christ; first by the prophets, next by Iohn the baptist, thirdly by Christ himselfe and his apostles: and then are some dailie called into that household, by the ministers of the church. But because the Jewes did not obeie the calling of God, he rejected and refused them, as S. Paule saith:

Aa.14.

Vobis oportebat primum loqui sermonem Dei: It was meet that the word of God should be first preached vnto you: but seeing you put it from you and thinke your selues vntoworthie of euerslasting life; lo, we turne vnto the gentiles: *enim nobis praecepit Dominus:* For so the Lord commanded vs. Againe the prophet saith: *Posui te in lucem gentium, vt sis salus mea, vsque ad extremum terra:* I haue made thee the light to the gentiles, that thou maist be my health, to the end of the world.

Esaic.49.

FALSIL. Contrition, faith, and new obedience, are the three parts of repentance: but canst thou make me a severall description of these three particularie?

Contrition.

VERIL. I can. Contrition is therefore a compunction and pricking in our conscience, rising and comming of the knowledge of the wrath of God against sinne and wickednesse, and a certeine sorrowe, for that we

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hane offended God, as the prodigall sonne said
to his father, when he did acknowledge his
sinnes: *Pater peccavi in caelum & coram te, & non* Luke. 15.
sum dignus vocari filius tuus: Father I haue sin
ned against heauen and against thee, and I
am no more worthe to be called thy sonne.
And S. Paule calleth contrition the mortifi
cation or killing of the old man, meaning
thereby our fleshlie lusts, sensualitie, and car
nall liuing.

Faith, saith is the assenting and agreeing
to euerie word of God, and to his promise of
grace made vnto vs in his gospell, whereby
we haue an assured knowledge of his father.
Coloss. 2.
Hebru. 10.
lie good will towards vs, through the blood of
Christ, and an affiance in the same fatherlie
godnesse towards vs alwaies witnessed in
his said gospell, for Christes sake onelie, and
not for anie merit or vertue of ours, which we
unprofitable seruants can be able to do.

And thirldie new obedience is described by
S. Paule, where he saith: *Milita bonam militi-* New obe-
am, retineto fidem, & bonam conscientiam: Fight a
good fight, keepe the faith, and a good consci
ence, that is to saie: when we obeie our vocati
on or calling, and commit nothing wickedlie
and contrarie to the testimonie of a pure and
a good conscience, then we shew that new obe-
dience.

V. ij.

Iohn.15.

Rom.8.

Phil.2.

dience. For the performance whereof we haue need of the presence and aid of the Holie ghost, in the infirmitie and weakenes of our nature, as it is said: *Sine me nihil potestis facere.* Without me ye can doe nothing. Againe, *Spiritus opem fert infirmitati nostrae:* The Holie-ghost helpeth our infirmitie. Therefore it is God which worketh in vs both the will and also the deed, euen of good will, whereby we are able to doe such things as may be acceptable in his sight. And then this obedience is the fruit and testimonie of a true faith, and of our conuersion to God, which hath coupled with it alwaies an endeuour of godlie life.

FALSIL. How manie errors doe the papists vse and teach, touching the doctrine of repentance?

I

VERIL. They doe vse six errors. The first is, they hold an opinion, and teach, that we must haue sufficient contrition. Although it be necessarie, that we haue some contrition as sorrow for the sinnes which we haue committed against God, as the prophet saith, *Scindite corda vestra*, Rent your hearts and not your garments; againe, *Tristitia que ad penitentiam est, utilis est*, The sorrow that causeth repentance is profitable: yet contrition is not sufficient to merit or deserue ante goodnesse at Gods

Ioel.1.

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Gods hand.

Their second is, they saie that contrition is the merit of reconciliation and forgiveness of our sins. Which is an horrible contumelie and a reproch against God, and a snare of conscience; bicause we can neuer know when our contrition is sufficient. Therefore we cannot be certaine of the remission of our sinnes, and reconciliation with God. And this false opinion is a derogation, and as it were a diminishing of the death and passion of Christ, which is a full, equiualent, and sufficient price and ranfome for the sinnes of all true and faithfull beleeuers. λύτρον,

Their third errour is, that they make no mention of faith in the definition of their repentance. For thus they describe their repentance: Repentance is, to lament our sinnes that be past, and not to commit & doe againe the same lamented sinnes. This is an insufficient and false definition; bicause it is not sufficient to acknowledge our sinnes, and to be grie for the committing of them, as Caine, Ananias, and Judas was; but it is requisite that we flie vnto faith, which resteth in the promises of God, and susteineth his selfe therein, that he should not despaire in the terrours of time, as Peter and the threese on the crosse did, Iohn. 21,

V. iij.

through

Genesi. 4.
Matt. 10. 26.

through their faith, rid themselves from the dread and feare of sinne and death.

4

Their fourth error is, they saie, that the numbering of all the offenses which a man doth knowe and remember is verie necessarie, which is the torment of conscience, and impossible to be done, as the prophet saith: *Quis enim scit quid abscondit in seipso?*

Psalm. 18.

Quis enim scit quid abscondit in seipso? Who knoweth his finnes? And, *Ab occultis meis munda me: Cleanse me from my secret finnes.* Yet priuate confession is to be reteined; first, for the vtilitie and profit of priuate communication; next, for the reteining of absolution and concord of the church.

5

Their fifth error is, of satisfactions, which they haue taught to be works, not of dutie, or commanded of God. And they seine falselie, that satisfactions are the merit of our reconciliation with God, or that God doth forgive vs our finnes for these externall rites and outward workes sake, and that eternall punishment are fullie recompensed and satisfied in them. Which is a most detestable and wicked opinion. For the passion and death of Christ only is the merit of our reconciliation with God, and is the full debt and price of mans redemption. And Christ saith: *Frustramini colunt me in vanis sacrificiis hominum: They worship me in vaine offerings*

mens traditions.

Their first error is, they teach men, that although they be sufficient repentant for their sinnes, confessing them vnto almightie God, and vse satisfaction or restitution; yet they cannot, nor ought (saie they) to be certaine, whether they be in the grace and sauour of God or no, haue remission of their sinnes, and so to become heires of eternall life; contrarie to the manifest words of the scripture, which requireth faith in vs, and then certainlie promisseth to such as be truelie repentant, and beleue in Christ, the reconciliation with God, forgiveness of sinnes, righteousness, and eternall life, according to this sayeng: *Sic Deus dilexit Iohn. 3. mundum, ut filium suum unigenitum daret, ut omnis qui credit in eum, non pereat, sed vitam habeat aeternam: So God loued the world, that he gaue his onelie begotten sonne, to the end that all that beleue in him should not perish, but haue life everlasting.*

¶ Touching canonicall satisfactions.

FALSIL. The restitution of theft is necessarie; because (as it is said) The sinne is not forgiven, except the thing taken awaie be restored,

The restitution of theft, is a satisfaction,

¶.iiij.

There.

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Therefore a canonicall satisfaction is necessarie.

Ephes. 4.

VERIL. I denie the consequent. For in the minoꝝ, satisfaction dooth signifie a worke of dutie, and commanded of God, pertaining to contrition and new obedience, according to this saying : *Qui furatus est, non furetur amplius*: Let him that stole, steale no more. And in the conclusion, satisfaction is taken for a worke, not of dutie, or commanded of God, whereby the papists signifie, that God is pacified thereby, and that the paines of hell and purgatorie are recompensed and taken awaie therein. And the maioꝝ is vniuersallie true; bicause it is requisite in our conuersion to GOD, that we cast from vs the purpose of persecuting and continuing in wickednesse, contrary to our conscience, as we are taught thus:

1. Tim. 1.

Milita bonam militiam, retinens fidem, & bonam conscientiam: Fight a good fight, keeping the faith, and a good conscience. And if it may be, and possible to be done, the thing that is taken awaie, must be restored againe.

FALSILOQVVS. What dooth the parable of the prodigall sonne in the gospell teach vs?

VERILOQVVS. It teacheth vs that God receiueth into grace and fauor for Christ his

his sake, all them that conuert and turne vnto him after their fall; as the louing father receiued his prodigall sonne that came vnto him, and asked pardon for his sinnes, which he forgave him, and toke him into his continuall fauour againe: contrarie to the hereticall opinion of Nouatianus, which was a priest of Rome, and sometime chapleine to S. Cyprian, and after ward began an heresie called Catharon, which was, that they that had renounced the faith by sinne after baptisme, should not be receiued to repentance againe.

Luc. 15.

FALSIL. Saint Paule saith, If we iudge our selues, we shall not be punished of the Lord,

1 Cor. 11.

We iudge our selues, that is, we punish our selues by satisfactions,

Therefore eternall paines are recompensed and taken awaie by canonically satisfactions.

VERIL. I denie the minor; because we iudge not our selues by canonically satisfactions deuised by man, according to that sayeng: *Frustra me colunt mandatis hominum*: They worship me in vaine after the traditions of men. Again, I answer to the sayeng of S. Paule, which he speaketh not of the externall and seined rites, but of the true and perfect repentance or turning vnto God, whereby eternall

punish

2 Reg. 21.

4 Reg. 21.

Zachar 2

punishment is vtterlie taken awaie. For neuer, corporall punishments are appointed but to put vs in remembrance of the greatnesse of sinne, and of the wrath of God, which he beareth against sinners; as Dauid, Manasses, and the Ninuists were punished for their amendment. When men doe earnestlie repent, God withdreweth his punishments, as it is written: *Conuertimini ad me, & ego conuertar ad vos* Turne ye vnto me, and I will turne me vnto you, saith the Lord.

^a Esaie was Manasses father in lawe, who commanded him to be cut in sunder with a sawe.

^b Ieremie slaine of his owne people.

^c Paule beheaded vnder Nero.

FALSIL. When we consider the afflictions, perils and death of Iohn Baptist, ^a Esaie, ^b Ieremie, ^c Paule, and such other doctors of the church, which were murdered of tyrants, what ought we thereby to learne?

VERIL. We ought to learne thereby, that there remaineth a life after this world, wherein God will glorifie Iohn the baptist, Esaie, Ieremie, Paule, and such others, which receiued testimonie that they pleased God in their life time: and that there is a iudgement also, wherein God will take vengeance of all tyrants, as of Herod, Nero, Dioclesian, and such others. Again, it is necessarie that we be made like vnto the image of the sonne of God in afflictions, that we may be made partakers also of his glorie, according to this saying:

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eng: *Quod si mortui sumus cum Christo, credimus quod uiuemus cum illo*: If so be that we be dead with Christ, we beleue that we also shall liue with him. Further: *Si sufferimus, & conregnabimus*: If we suffer with him, we shall also reigne together with him. Rom. 6. 2.Tim. 1.

FALSIL. Christ saith: Judge not, and you shall not be iudged, Luke. 6.

Therefore the iudgement of the magistrate and of the church are forbidden thereby.

VERIL. I denie the consequent; bicause Christ forbiddeth priuate iudgements, which are done of priuate affections, without vocation or order appointed of God. Also rash iudgements, as false accusations, suspicions, and slanders. Therefore this generall saieng of Christ is to be restrained into a certeine species or kind of iudgements. And he addeth a promise: *Et non indicabimini*: And you shall not be iudged, that is to saie, God also will couer your sinnes, and will mitigate the punishment due for them. For loke how we shew our selues to our neighbours, so God will shew himselfe to vs. As Christ saith: *Qua mensura mensi fueritis, remetietur vobis*: Loke what measure ye mete, you shall haue the like measure againe. And mozeouer: *Si non remisit quisque fratri suo, neque pater vester remittet vobis*: Luke Math. 18.

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Luke.6.

his: If euerie one forgieue not his brother, neither shall your heauenlie father forgieue you.

FALSIL. Christ saith: Judge not, and ye shall not be iudged; forgieue, and ye shall be forgiven; giue and it shall be giuen you,

Therefore our courtesie, equitie, and the forgiving of our neighbours offences, and our almesdeeds doe merit and deserue the forgivingnesse of our sinnes.

Pro.19.

VERIL. I denie the consequent; bicause the promises of God are double, and of two sorts: the one promise is of grace, of the forgivingnesse of our sinnes, and of eternall life, which spirituall gifts are freebie giuen vs for our mediatozs sake the sonne of God, to the end they should be certeine, and that Christ thereby might haue his due honoz. Other of his promises are bodilie gifts, whereby God doth garnish and recompense good works in this life, as it is said of almesdeeds and liberallitie towards the poore: *Qui dat pauperi faceretur Domino*: He that giueth to the poore lendeth vnto the Lord; that is as much to saie: God doth the more increase his substance with gaines, that he shall not be brought vnto povertie.

FALSIL. How can our good works, or our obedience towards the lawe of God, be acceptable

table or pleasant vnto him ?

VERIL. When our person is righteous or accepted vnto God by faith in Christ, then our woꝝks please him, as it is said of Abel: *Respexit Deus ad Abel & sacrificia eius*: The Lord Genesi. 4. regarded Abel and his sacrifices, bicause the person of Abel was righteous, through his faith in the promised seed: therefore his sacrifices and woꝝkes were pleasant vnto GOD. But Caines sacrifices pleased not God, bicause his person was not righteous, that is, he was not accepted with God, through his incredulitie and unbelæse. For whatsoever is not done of faith, is sinne, and displeaseth God, although it shine neuer so much in outward shew, and seemeth to be good in the sight and iudgement of man.

FALSIL. What difference is there (I praie you shew me) betwene the spirit and the soule ?

VERIL. The spirit representeth in vs the nature of God, and woꝝketh in vs a spirituall life, or the renetwing of our mind, which is brought to passe by the Holie-ghost, and the externall voice of the gospell: and the spirit is one substance with the soule. But in the soule there are manie powers, as wit, will, and imagination: yet the spirit is the most pure and surest

thett from corruption, the most high and diuine portion of our soule. Our soule is the cause of our naturall life, & of all the powers and actions thereof: yet in vs she doth neither good nor euill, though she taketh part of the sensible wits and naturall motions, but she maketh vs indifferent, so that if she take part with the spirit, then she is hir selfe become spirituall also, and maketh vs vertuous and obedient to God; but if she take part with the flesh, she shall growe out of kind into the manner of the flesh, and so to become disobedient and rebellious to God and his lawes. The spirit desireth nothing, but supernaturall and heauenlie things; the flesh delighteth in worldly pleasures, and desireth to haue delicate things. But our soule desireth to haue nothing but necessarie things. Elsie maketh mention of the soule and spirit, saieing: My soule shall desire and long for thee in the night, and in my spirit and my heart strings I will wake in the morning to please thee. Daniel saith also: *Spiritus & anima iustorum laudent Dominum*: Let the spirits and soules of the iust men praise the Lord. The blessed virgine Marie in hir canticle reciteth the soule and the spirit. Saint Origen writing vpon the Epistle to the Romanes diuideth man into three parts,

Esai. 26.

In can. 3.
puerorum.

Luke. 1.

In libro primo.

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parts, to wit, the spirit, the soule, and the flesh;
happilie following the opinion of S. Paule,
who writeth thus: *Et integer spiritus vester, & anima, & corpus, sine querela in aduentu Domini nostri Iesu Christi conseruetur*: That your spirit,
your soule, and your bodie, may be kept cleane
and vncorrupt, that ye be not blamed or accu-
sed at the comming of our Lord Iesus Christ.
This (I hope) is sufficient to proue the three
parts of man, and also sufficeth for the descrip-
tion of the spirit and the soule of man.

1. The. 5.

FALSIL. Againe, what difference is there
betwene *Animus* and *Anima*: for I haue
heard scholemen saie there is a difference be-
twene them?

VERIL. In deed the scholemen doe saie,
that *Animus* is the mind, the will of man,
affection, delectation, wrath: and sometime
they take it for the soule it selfe. But *Anima*
is life, breath, and the verie soule, which is a sub-
stance created, inuisible, most like vnto our
immortall God, hauing none image or fi-
gure, but onelie of his immortall creator.
And they saie that *Anima viuimus*, we liue by
the soule; *Ac animo sapimus*, and are wise by the
mind.

FALSIL. Are all men receiued of God
into grace, and so saued, or no?

VERIL.

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Esaie. 57.

VERIL. All men are not receiued in the grace of God, and so saued, but onelie such as doe acknowledge their finnes and infirmities, and doe flie for succour in all afflictions both of bodie and of mind, vnto Christ our onelie mediator: For the prophet doth saie: *Ubi habitat Dominus? Where dwelleth the Lord: He maketh answer himselfe, and saith: In spiritu contrito & corde humiliato: In a contrite spirit and an humble heart.*

FALSIL. How manie sorts or degrees of men are there, touching acceptance with God?

I

1. Cor. 6.

Rom. 5.

VERIL. There are three kinds or sorts. First prophane persons and Epicures, who perseuere and continue in their wickedness contrarie to their owne conscience, against whom the holie apostle speaketh: *Nolite errare. Be not deceiued; Scortatores & adulteri non possunt intrare in regnum Dei; Whoremongers and adulterers, cannot enter into the kingdome of God. Againe: Si secundum carnem uixeritis, moriemini: If ye liue after the flesh, ye shall die. For carnall liuers cannot (without true repentance) receiue a spirituall reward after this life.*

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The second sort are proud persons and hypocrites, which doe trust in their owne holiness and

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and wisdome, and haue god opinion of
 themselves, despising all others in respect of
 themselves, perceiuing a moth in other
 mens eies, that is, finding a small fault in
 an other mans life, and yet not willing to
 see the beame that is in their owne eies.
 These two sorts of people, carnall epicures,
 and proud hyppocrits, as long as they be such
 and so continue, they are not receiued of
 God, and so saued in the end.

The third sort are conuerts, such as turne
 vnto God, acknowledging their owne in-
 firmities, and flie vnto him for succour, in a
 sure confidence and trust of our mediator
 Christ, and such are they that Christ doth
 call to him, where he saith: *Venite ad me om-*
nes qui laboratis, & onerati estis, & ego reficiam
vos: Come vnto me all ye that labour and
 are heauie laden, and I will refresh you.

FALSIL. How manie things are re-
 quisite and necessarie for such as truelie re-
 pent and turne vnto God?

VERIL. They must haue two things:
 first contrition, or the acknowledging of
 their vnworthines, as S. Peter acknowled-
 ged himselfe not to be worthe of the pre-
 sence of Christ, saing: *Exi a me Domine*: Luke. 9.
 Lord depart awaie from me: and then he

A. I.

setteth

setteth downe a reason, whie he would haue him depart: *Quia homo peccator sum*: Bicause I am (saith he) a sinfull man. Next, they must haue faith, whereby we are out of all doubt, that God receiueth vs freelic, for and by his sonne Christ, and by confidence in him we come vnto God the father, desiring his grace and aid, as the apostle saith: *Per hunc filium habemus accessum ad patrem*: We haue accesse to God the father by his sonne, and by faith in him we drawe nigh vnto God with a sure confidence, knowing that God the father doth heare vs for his Chyldestes sake. Contrition and faith are ioined together in the psalme, where it is said: *Beneplacitum est Domino super timentes eum, & in eis qui sperant super misericordiam eius*: The Lord is well pleased with them that do feare him, and in all them that put their trust in his mercie. All the scripture doth preach of the feare of God, of contrition, and of faith, wherevnto are referred (as to the chiefe causes of our saluation) all the sayings and examples of the holie scripture.

Bicause such do beare Aesops wallet vpon their shoulders, into the former part whereof they put other mens faults, and be euer twoting and prying vpon them, being
still

Rom. 5.

Ephe. 2. 3.

Psalm. 146.

still befoze their eies: and into the hinder part they put their owne faults, and cast them behind them: whereby it cometh to passe, that they quicklie forget their owne lewdnesse, and yet haue an hundred eies as Argos had, to looke vpon other mens actions, but are as blind as swans in consideration of their owne doings.

FALSIL. Christ saith: It was said vnto men of the old time, Thou shalt not kill, Therefore it was not spoken vnto vs. March 5.

VERIL. The fallacie lieth in equiuocation; that is, in diuerse significations to one word or matter. Christ doth not signifie here anie certaine time or age of men, but the order, course, or sequele of time; to wit, the morall lawe was published or recited by Moses vnto the Israelites, by the expresse voice of God: which lawe was first graffed in the minds of men, and afterwards obscured againe, therefore it was often repeated. Therefore the morall lawe, Exod. 10. or the lawe of the ten commandments, doth obligate and bind all men, of what time or estate so euer they be, either to obedience, or to abide the punishment that is due for their disobedience. Because that lawe is the eternall and the vnmoueable rule of

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the wisdom and righteousness of God, whereunto he will haue all men to be conformable and obedient.

Rom. 6.

FALSIL. Paule saith: We are not vnder the lawe, but vnder grace,

Therefore we are not bound to the lawe.

VERIL. I denie the consequent, because the fallacie lieth in the figure of his species. For the apostle signifieth by (not to be vnder the lawe) not to be vnder the condemnation of the lawe; but to be deliuered by Christ from the curse of the lawe, vnto the obedience thereof, or to the punishment all people are bound, according to this saying: *Maledictus omnis, qui non manserit in omnibus his, quae scripta sunt in libro legis, ut faciat ea:* Cursed be euery one that abideth not in all those things that be written in the booke of the lawe, to doe them.

Deut. 37.

FALSIL. It is a rule among the lawyers: that no man ought to be punished for his thoughts,

Affections are naturall motions, as gladnesse, sorrowe, desire, wrath, hope and feare.

Therefore wrath and such other affections are no sinnes, and ought not to be punished.

VERIL. I answer by distinction. The lawyers meane as touching politicall or worldlie iudgements, which doe onelie puni-

nish

nish externall and outward offenses; but
 God doth punish also our inward thoughts,
 for it is written: *Deus est scrutator cordium*: Psalm.7.
 God is the searcher of our hearts. And S.
 Paule saith: *Non solum morte digni sunt, qui Rom.1.*
faciunt peccata, sed etiam qui facientibus consenti-
unt: They are not onelie worthe of death
 which do euill, but they also which do agree
 and consent to them that do euill. Againe, Rom.7.
Nesciuissem concupiscentiam esse peccatum, nisi lex
dixisset, Non concupisces: I had not knowne
 that concupiscence was sinne, except that
 the lawe had said vnto me; Thou shalt not
 couet nor vse concupiscence.

FALSIL. Wherefore and to what vse
 do we receiue the Lords supper?

VERIL. Because Christ commandeth Luc.22.
 vs so to do, and also for a thankfull and I.Cor.11.
 continuall remembrance of Christs death,
 and of the diuerse benefits that all man-
 kind receiueth thereby: and the faithfull do
 take, eate, and drinke the Lords supper af-
 ter a heauenlie and spirituall sort, but yet
 verelie and indeed, therefore we are there-
 with fed to cuerlasting life. It is enough
 once to be baptised, as once to be bozne into
 this world. But as we need in this world of-
 ten times to be fed and nourished: so the
 I.ij. Lords

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Lords supper must be often times receined.

FALSILOQVVS. The Stoicks opinion of putting awaie of affections is foolish and vnpossible,

Marth. 5.

Christ willett vs to put awaie affections, as wraath, and such other like,

Therefore the opinion of Christ, of putting awaie wraath, agreeth with the Stoicks, and is vnpossible.

VERILOQVVS. I answer by distinction: The Stoicks, which affirme that no græfe or affection can happen vnto a wise man, doe command vs vtterlie to take awaie from mans nature all affections, yea though they be ordinarie and good, as naturall loue towards our wiues, children and friends, which is not onelie vnpossible, but also wicked; because God saieyth: *Dilige proximum tuum sicut te ipsum*: Thou shalt loue thy neighbour as thy selfe. And the apostle saith: *Vni diligite uxores vestras*: Ye husbands loue your wiues. And Christ doth not bid vs vtterlie to take awaie out of our nature all affections, but onelie those which be inordinate, as priuate wraath or hatred. But Christ commandeth vs to guide and augment our ordinarie affections, as our loue towards our wiues and children, that they may

Matt. 22.

Luke. 10.

Ephe. 5.

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FALSIL. Of how manie sorts are the promises of God?

VERIL. They are of two sorts, the promise of grace, and the promise of corporall benefits and goodnesse. The promise of grace is the reconciliation, forgiveness of sinnes, righteousness, and eternall life, which is promised and given freely to all them that truly repent, gladly heare the voice of the gospell, and believe on the sonne of God our mediator and redeemer, as it is witnessed in the first promise made in paradise: *Semen mulieris conteret caput serpentis*: The seed of the woman shall bruse the head of the serpent. And Christ saith: As Moses lifted up the serpent in the wilderness, so must the sonne of man be lifted up: *Et omnis qui credit in eum non pereat, sed vitam habeat eternam*: To the end that all that believe in him should not perish, but have life everlasting. And his promises of corporall goodnesse are the collecting and gathering together of his church out of mankind, and the preserving of the same, in the which he would

Gene. 3.
Num. 21.
Iohn. 3.

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be knowne and glorified; howbeit, it is oftentimes a small companie: as it is said, *Greus meus pusillus greus*: My flocke is a little flocke, oppressed diuers times in diuers places by sorowes and persecutions. Yet God notwithstanding defendeth it, and preserveth it maruelouslie, so that all the tyrants in the world are not able to destroye the least members of Christes mysticall bodie, before they haue finished the course of their liues and ministeries: for Christ saith: *Capilli capitis vestri numerati sunt omnes*: All the haire of your heads be numbred, meaning all those that be his seruants, vpon whom nothing cometh, but by the sufferance and visitation of GOD their heauenlie father.

Matth. 10.

FALSIL. S. Hierom saith: Let him be accursed, which saith, The lawe is impossible, or that God commandeth things impossible,

Therefore men may fulfill the lawe, and by fulfilling of the lawe they are righteous before God, and doe obtaine by their obedience towards the lawe, remission of their sinnes, and eternall life.

VERIL. I answer first by distinction. The lawe is possible to be fulfilled by the grace

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grace of God, chēstie bicause we are repute
 ted and taken to be righteous frēlie,
 though faith in the sonne of God. Next, the
 obedience of the lawe beginneth in vs
 through the Holie-ghost, the which obedi-
 ence though it be vnperfect and vncleane;
 yet it pleaseeth God for the person which is
 reconciled to him by faith in his sonne our
 mediatur: by this waie the lawe is possi-
 ble. But it is vnpossible touching perfect o-
 bedience, which man can neither do nor be-
 ginne in this life, for the corruption of our
 nature which letteth vs so to do, without the
 aid of the Holie-ghost: for it is written:

*Animalis homo non percipit ea quę spiritus sancti
 sunt:* The naturall man perceiueth not the
 things which belong vnto the Holie-ghost.

1. Cor. 2.

Againe: *Affectus carnis est inimicitia aduersus
 Deum:* The desire or lust of the flesh is an e-
 nimie against God. For the flesh is not
 subiect to the lawe of God, neither truelie
 will it be so willinglie. Therefore God com-
 mandeth that which is vnpossible to be
 done by the onelie potwer of the flesh; first,
 bicause we should acknowledge our owne
 infirmities; next, bicause we should aske
 forgiuēesse of him for Christ his sake; third-
 lie, for that we should alwaies endenour to
 amend

amend our liues here in this world. Howbeit, the papists in no case will haue it thus to be. But we that truelie professe this gospel, doe acknowledge and confesse, that we cannot absolutelie obserue the law, because God doth not onelie require of vs an outward obseruing of the same, but also an inward obseruing: for not onelie he is guiltie of whoredome that committeth the act, but he also that lusteth after an other mans wife. He is not onelie a murderer that killeth a man: but he also that hateth his brother in his heart. And who can saie he lusteth not, &c. Let the papists find such a one among the childezen of men, and then we will grant that the lawe is not vnpossible to be kept of vs which be fraile miserable, earth, ashes, and all of vs vnprofitable seruants.

Math. 5.

1. Ioh. 3.

Luc. 17.

FALSIL. How manie vses and finall ends be there of miracles?

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Iohn. 5. VERIL. There be cheefelie thre. First, that miracles should be a testimonie of the doctrine and vocation of Christ, as it is written; The works that my father gaue me to finish, the same works that I doe: *Testificauerunt de me, quod pater misit me*: Beare witnesse of me, that the father hath sent me.

Second

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2

Secondlie, that miracles should be examples, and as it were visible words, testifying that the promises be true which God hath made vnto his church; namelie, that he will giue his people food and defense, as the psalmist saileth: *Non est inopia* Psalm. 33.
imentibus eum: They seele no scarcitie that feare him, and the eie of the Lord is vpon them that feare him, and vpon them that put their trust in his mercie, to deliuer their soules from death, and to feed them in the time of dearth. Further, Christs rule is immoueable, saicng: *Primum querite regnum* Math. 6.
Dei: First seeke ye the kingdome of God, and the righteousnesse thereof, and all these things necessarie for vs shall be ministred vnto vs. Christ confirmed these and such o- ther his promises, by feeding the people miraculouly in the wildernesse, and the children of Israell with Manna: also by sustai- Marc. 8.
ning and defending of Elias the prophet, whom God fed by the ministerie of a rauen: and by the increasing of the poore widowes 3. Reg. 17.
meale in hir barrell, and hir oile in hir This wi-
cruise, which poore woman dwelt in the ci- dow was
tie of Sarepta in the countrie of Sydon, the prophet
where Elias raised vp hir dead sonne to life Ionas his
again. mother,

Thirde

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Thirddie, that his miracles should be causes of application and applieng his benefites vnto vs, that as he hath alwaies and in all places defended his seruants, and preserved them, as Daniel from the lions teeth, the three children from the burning ouen; and Jonas from drowning, and hath fed them: so he will likewise euer defend his church, and feed vs, if we will be diligent hearers, faithfull beléeuers, obedient folowers, and gladsome dwellers of his holie gospell, so far forth as our fraile weakenesse will giue vs leaue so to doe.

FALSILOQVVS. We must serue God frelie, and without looking for any reward,

Therefore we must not desire nor looke for corporall benefites.

VERILOQVVS. I denie the consequent. We must first and principallie serue God frelie, without respect or looking for any commoditie or reward, but onlie therefore, bicause the reasonable creature oweth obedience to GOD his creator. Also we must desire and looke for corporall benefites, both for the conseruation of our selues and the church, which haue need of corporall benefites in this life, as Christ saith himselfe:

Nonis

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Quis pater vester caelestis, quod opus habet is his om- Math. 6.
 nibus: **Our** heauenlie father knoweth that
 you haue need of all these things. Therefore
 he commandeth vs to aske for daillie bread,
 and not for monethlie or yearelie bread, bi-
 cause we haue need daillie to depend of his
 heauenlie goodnesse, and bicause he would
 haue vs daillie and alwaies to praie vnto
 him. It is writtten: *Inuoca me in die tribula-* Psal. 49.
tionis, & ego eripiam te, & glorificabis me: Thou
 shalt call vpon me in the daie of trouble,
 and I will deliuer thee, and thou shalt glori-
 fie me.

FALSIL. What is repentance, which
 is so often mentioned in the scriptures?

VERIL. It is the conuersion or the re-
 turning of a sinner vnto God, acknowledg-
 ing his sinnes, and desiring pardon and for-
 giuenesse of them at Gods hands, for Chri-
 stes sake, and is the beginning of a new o-
 bedience towards God and his holie lawes,
 as we haue examples of Marie Magdalen, Luke. 7.
 Dauid, Manasses, Zache, Peter, the thiefe, S. 2. Reg. 11.
 Paule, and such others, which truelie repen- 2. Par. 33.
 ted, and receiued therefore the fruit and be- Luc. 19.
 nefit of their repentance. Iohn. 18.

FALSIL. Christ saith, To sit at my right hand or at my left, is not mine to giue,

There

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Therefore Christ is not omnipotent.

VERIL. The fallacie lieth in the consequent, and we must answer herein by distinction. First, it is not Chrisses to giue this, according to the time of his ministerie and humilitie. Next, it was not his to giue vnto Iames the lesse, and his brother Iohn, for the prerogative of their kindred, supposing themselves to be Chrisses cousens, because their mother Solome was Iosephs sister, and therefore they were high-minded, and would haue a principallitie before the rest of the apostles in the kingdome of Christ. Further, Christ speaketh not in this place of his diuine power, wherein he is equall with his father, and worketh all things as his father dooth; for the euangelist saith: *Pater meus ad hoc usque tempus operatur, & ego operor*: My father worketh euen vnto this time, and I worke also. And as the father raiseth vp the dead, and quickeneth them: *Sic & filius quos vult viuificat*: So the sonne also quickeneth such as listeth him; saient: *Ego do eis vitam aternam*: I giue them eternall life: *Neque rapiet eos quisquam de manu mea*: And no man shall take them out of my hand.

Iohn.5.

Iohn.10.

Luke.7.

FALSIL. Christ said to Marie Magdalen,

len, that his sinnes were forgiven him, be-
cause he loved much,

Therefore his sinnes were forgiven him
for his loves sake.

VERIL. I denie the consequent, be-
cause the figure Synecdoche is here used,
which is as much to say as a part for the
whole, or the whole for a part; for under the
name of love, is contained our whole con-
version and turning to God. And Christ
saith afterward: *Fides tua salvam te facit*:
Thy faith hath made thee safe. Also there is
a double absolution, the first is of our owne
conscience before God, which cometh one-
ly by our stedfast faith in Christ our medi-
ator. The other absolution must be done
before the congregation, where there must
be declared the testimonies of true conver-
sion or repentance: as Christ alledged
and commended before the Pharisee and o-
ther his guests, the works of this conuer-
tant Marie. Therefore love is the effect or Luke.7.
the fruit of the remission of our sinnes, and
not the merit or the cause efficient.

FALSIL. Christ commended the false Luk.16.
steward,

The same steward was a theefe,
Therefore he commended a theefe.

VERIL.

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VERIL. I denie the consequent : be-
cause the fallacie lieth in the accident. For
he doth not commend the *Species*, that is, the
theft, but the *Genus*, that is the prouidence of
the steward which he would haue euerie
man to followe, but in a contrarie matter;
to wit, in the procuring and getting of eter-
nall aids and helps vnto euerlasting life,
which men in the church that are called to
the knowledge of the gospell doe moze neg-
lect, than woꝛldlie men which are out of the
church doe these tempozall goods. For woꝛld-
lie goods and tempozall blessings, which are
seene, tasted, and perceiued with our out-
ward senses, because they are externall, doe
moze mightilie moue vs than heauenlie
things, which are onelie seene with the eie
of faith, being verie blind and dimme in
carnall and woꝛldlie minded men, as the
scripture saith : *Animalis homo non percipit ea
quæ spiritus Dei sunt* : A woꝛldlie man percei-
ueth not the things which belong vnto the
spirit of God.

1 Cor. 2.

Luke. 16.

FALSIL. Christ saith, that the poꝛe doe
receiue their benefactors into euerlasting
tabernacles,

Therefore saints shall receiue vs into e-
uerlasting life, and not Christ.

Also,

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Also, almesdeeds and good woorks shall merit and deserue eternall life.

FALSIL. I denie the consequent, because Christ in this speech vseth the figure *synecdoche* (which is a part for the whole, or the whole for a part) and therein he compriseth both himselfe and his saints. For Christ receiveth them, as the true authour and onelie giuer of eternall life. But the saints, or the congregation of Christ, are as witnesses of our beneficence, or liberalitie towards them, whereby we haue declared our liuelie faith: and they also praise together with vs in this world; for vs, for our parents, for the politike gouernance, and for all such as giue enterteinment to the afflicted members of Christ. And God doth blesse and prosper both priuatlie and publikelie for the liberalitie extended to his church: as the kingdome of Assyria fared the better, Dan.1. for that Daniel was well vsed there. And all the land of Aegypt sped the better like, Ge.3. & 41. wise for the fauour and courtesie that king Pharao shewed vnto Ioseph the sonne of Iacob and Rachael, when he was in his countrie. Therefore both Christ and his saints must needs be comprised in both members of this sentence: as, *Facite vobis amicos* Mat. 23.

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Rom. 6.

Ephes. 2.

micos: Make you friends, that is, Christ and his congregation : *Vt recipiant vos :* That they receiue you (that is ; that Christ , both the authour and giuer , and his saints , the witnesses of your good works) into euerlasting habitations. And the apostle doth sufficientlie testifie , that good works cannot merit or deserue eternal life, where he saith: *Vita eterna est donum Dei:* Eternall life is the gift of God, so that there can be no deserving in vs. We are saued by grace through faith, and that not of our selues : because, *Dei donum est, non ex operibus, ne quis gloriatur:* It is the gift of God, and not of works, least any should boast of their works. Thus now we plainelie see , how much the iusticiarie papists or rather Sadduces mistake this place, which draw the words of Christ even as it were by the haire of the head, to proue the valor of their works, which they saie they haue of supererogation, to wit, such works as do not onelie suffice to saue themselves, but also their friends , and such other as it shall please them to saue. But note euer by the waie, that they saue none without monie, receiuing mens gold, and returning them chaffe backe againe ; a verie bad exchange.

FALSIL.

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FALSIL. Againe, the aduersarie reaso-
neth thus :

Christ said vnto the lawyer reciting the Luke. 10.
summe of the lawe, consistring in the loue of
God and of our neighbour : *Hoc fac & vi-
ues* : Doe this and thou shalt liue,

Therefore eternall life is giuen vs for our
works sake, or for the fulfilling of the lawe.

VERIL. I denie the consequent ; be-
cause there is no man liuing (for the corrup-
tion of our nature) able perfectlie to fulfill
the lawe of God, which requireth of vs the
full, whole, and perfect obedience of all our
power & strength. And Christ saing to the
lawyer : *Hoc fac & viues* : Doe this and thou
shalt liue, beateth downe his pride, which
had not fulfilled the lawe, though he affir-
med the contrarie : for he was guiltie of
transgressing both the tables of Gods com-
mandements (as all men are) and there-
fore he had need of the Messias to be his me-
diatour, for whose sake God forgiveth vs
our sinnes, and reckoneth vs to be righte-
ous frelie through his mercie, which when it
commeth to passe, after ward our new obe-
dience toward the lawe pleaseeth God. And
this obedience is necessarie in them that
are new-boorne, and come to the knowledge

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Rom. 6.
Ephc. 2.

of God, and yet not to obtaine thereby eternall life, which is the onelie gift of God, and is giuen vs through Christ freebie by faith in him, but to declare the present righteousnesse or faith in Christ, which worketh and is effectuall by the loue of God and of our neighbour.

Luke. 10.

FALSIL. The Samaritane (that is Christ) said, that he would repaie his hoste whatsoeuer he laid out, more than the twopence he tooke him,

Therefore we may teach more and other things than are deliuered to the church in the old and new testament: and man also may doe more than God requireth, which are called the works of supererogation.

Ro n. 15.

VERIL. I denie the consequent. First Christ speaketh of no new or other doctrine, beside the same which is alreadie of God by inspiration manifested; but he meaneth it of a more large and fruitfull exposition of the heauenlie doctrine, which ought to be done according to the proportion of faith, as the holie apostle saith. Therefore the aduersarie doth lewdlie expound that place touching works more than due. Again, Christ speaketh not of the merit of eternall life, but of the good successe which we haue in

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our vocation and counsellcs, whereof S. Paule speaketh thus: *Labor vester non erit inanis in Domino*: Your labour shall not be vaine in the Lord. And Christ saith: *Ero vobiscum vsque ad consummationem seculi*: I will be with you vnto the end of the world. And: *Non relinquam vos orphanos, sed veniam ad vos*: I will not leaue you comfortlesse, but I will come againe vnto you.

FALSIL. How shall we assure our selues that we must desire and looke for all godnesse at Gods hands, touching the necessities of this life?

VERIL. First, euerie man must endeavour himselfe to be a member of the church of God, a discipule of Christ, and an hearer of his doctrine; that is, he must embrace, learn, and diligentlie thinke vpon the heauenlie doctrine, and assent ther vnto. Next, he must do all the offices and labours of his vocation, honestlie, faithfullie, and diligentlie: referring all his actions to the glorie of the name of God, to the vtilitie and profit of the church and his neighbour. Thirdlie, he must desire in his praier, and looke for of God to haue prosperous successe and euent, for our mediators sake Christ the sonne of God. Fourthlie, he must put himselfe in

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The Confutation of Follie.

subiection in his crosse, and afflictions to the will of God, humbly desiring and looking for deliuerance and mitigation of his sorowes, according to the good pleasure of God, patientlie abiding his leasure, & not appointing him either the time or meanes of his deliuerance; which being so done, God certeinly doth heare vs, helpe vs, and deliuer vs maruellously, yea although we be destitute of all worldlie helpe and succour. For God is almightie, and the most free & gent, not tied to anie second causes, as the philosophers of the Stoicks sea wickedly dreamed. Therefore, the Christians haue a most sure consolation and comfort in all afflictions and sorowes, in scarcitie, in contagious diseases, in pestilence, in wars, and spoiling of the church, in the furies of tyrants, yea in death it selfe; that God is euer omnipotent, & that he is our sustainer and defense, and as it were our pleasant shadowy place, so that no discommoditie can happen vnto vs by anie creature, contrarie to the fatherly pleasure of our God, as the apostle saith: *Si Deus nobiscum, quis contra nos?* If God be on our side, who can be against vs: And the Lord himselfe saith: *Vestri etiam capilli capitis omnes numerati sunt:* All the haire of your

Rom. 8.

Math. 10.

your heads are numbed, feare not therfore.

FALSIL. Christ saith; Be not carefull Matt. 6
for to morrowe, for to morrowe daie shall
care for it selfe,

Therefore Christ forbiddeth vs to be care-
full of our lining.

VERIL. I denie the consequent, and
do answer by distinction. For there is a
double kind of carefulnesse. There is one
kind of carefulnesse about our labour and
art, which is not forbidden but commanded
of God, as S. Paule saith: *Qui præsinit cum sol- Rom. 12.*
citudine in diligentia, non ignavia. Let him that
ruleth do it with diligence, and not with
suggithnes. And the care of our labour or
art is the diligence of vnderstanding what
thing is good in our art, and which is the way
to do the worke of our calling in the feare
and inuocation of God. The other careful-
nesse is heathenish, as though we could pro-
uide for our selues by our carefulnes, with
a diffidence also in God, which is denied of Math. 6.
Christ, as in Matthew, so in manie other
places. For it is a torment of mind, which
riseth either for the feare of discommoditie,
or for the hope of some comoditie, with-
out the true notice and knowledge of the
will of God. This carefulnesse doubleth our
B. iij. for

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forrowes and harme, for the present gréfe and torment of the imminent danger which by our owne wisdom and strength we are not able to eschue. The effect of this carefulnesse is a fretting and a repining against God, working wofulnesse in vs, and manie other errors.

Luke. 7.

FALSIL. Whie doth the euangelist saie, that Christ deliuered the widowe hir sonne at Naim, when he was raised vp from death?

VERIL. Bicause the yongman now being raised vp from death, was Christes, and not his mothers, which had lost all hir right and interest in him, for that he was naturallie dead. Children belong not vnto their parents againe after they are dead, for if we die in the Lord, we are euer afterward the Lords, & not our parents children.

FALSIL. Christes miracles are the tokens that he is the true Messias,

The diuell also did miracles among the Gentiles sometimes,

Therefore miracles are doubtfull signes sometimes of the Messias.

VERIL. I denie the consequent, and doe answer by distinction; bicause the diuell is not able to imitate or followe the miracles

cles of Christ or of his church, as to raise vp the dead, to stop the course of the sunne, to make the drie and barren fertill and fruitfull. And whereas we doe read, that the dead were raised vp among the gentiles, and miracles were shewed; they were onelie the mære illusions of the diuels, which are not able to make anie thing of nothing, neither to corrupt or destroe the good creatures of God without his sufferance. For as the herdsman holdeth backe his cur in the chaine: so the Lord hath in subiection reserved the diuels in euerlasting chaines vnder darkenesse, vnto the iudgement of the great daie.

FALSIL. Seeing angels be god and euill, what is the office of god angels?

VERIL. The office of god angels, is to preserue and defend Gods people, name, lie the church, the politicall gouernance and commons; as the prophet saith: *Circumvallat angelus domini timentes eum, & eripiet eos*: The angell of the Lord tarrieth round about them that feare him, and will deliuer them. Againe: *Angelus suis mandauit de te, vt custodiant te in omnibus vijs tuis*: He hath giuen his angels charge ouer thee, that they shall keepe thee in all thy waies. And Christ himselfe
spea

Iude.

Psalm.33.

Psalm.91.

Math. 18.

speaketh most comfortablie of childzen: *Amen dico vobis, quod angeli puerorum semper vident faciem patris mei, qui in caelis est: Merelie* I saie vnto you, that the angels of childzen be- hold the face of my father which is in hea- uen. Such is the great humilitie of these most excellent spirits, that they be the kee- pers of childzen, they sit about their cradels, they walke with vs, they be with vs in our beds, at the fire, at the table, and euerie where, alwaies resisting the wicked angels, that they should not hurt vs in bodie or in goods: which they alwaies diligentlie ende- uour to do, according to this saieng: *Diabo-*

1. Pet. 5.

lus circuis nos, tanquam leo rugiens, quarens quem deuoret. The diuell goeth round about vs like a rozing lion seeking whom he may de- uoure. Thus he dooth, not moued therevnto by anie pleasure or commoditie that he hath thereby; but onelie for the insatiable hatred that he beareth against God, & his sonne Christ, whom he would not haue to be glorified in mankind, but that all men should blaspheme God, as he dooth himselfe, bicause he knoweth to be still in a damnable state.

Math. 18.

FALSIL. Christ biddeth vs cut off our hands and feet, also to plucke out our eies, if they be a let vnto vs,

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Math. 12.

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Psalm. 5.

tified for sinne, which sticketh fast in our flesh
or nature. Pert, that God might shew his
power infinite in the deliuering of the good,
contrarie to the power, furie, and tyrannie
of the diuell and his members, according as
it is witten: *Mirificauit Dominus sanctum su-*
um: The Lord hath maruellouslie wrought
with his saints; that is, he hath wonderfub
lie deliuered his seruant. Thirddie, because
the faith & praier of the godlie might shine,
and be exercised in calamities, as it is said:
Pexatio dat intellectum: Aeration giueth vn-

Esa. 29. 26.

derstanding. Againe: *Domine in tribulatione*
uisitant te: Lord the people in their trouble
will visit thee. The miserie wherin mankind
make their praiers vnto God, is a discipline
and correction to them, to wake them out of
their securitie & carelesse slumbering in sin.

Luke. 24.

FALSIL. Their sinnes must be forgi-
uen them, which doe acknowledge the same,
and doe promise amendment of life, accor-
ding to this saying: *Quorumcumque peccata re-*
miseritis, remittentur eis: Whose sinnes so euer
ye shall forgiue, they shall be forgiven them.
Againe; Preach repentance and forgiue-
nesse of sinnes in my name. Therefore there
ought to be no excommunication in the
church, or punishment to be executed vpon
the

the wicked by the magistrate.

VERIL. I denie the consequent. First, because there is a double ministerie of the gospel: the one is the declaration of the gospel, by the which the sinnes knowne and the sinnes vnknowne are forgiven to all them that do truelie repent, according to the former saying: Whose sinnes so ever ye forgive, they are forgiven them. But such as do manifestlie offend, and be often admonished, yet will not repent and amend, they are to be excommunicated; that is, they are to be cast out of the societie of the church, untill they do amend their lives, and shew publike signes and tokens of their amendment. So Christ commandeth him that falleth, first to be admonished, that he may of his owne accord returne into the waie; if he returne, he commandeth him to be received; if not, to be excommunicated: as the Corinthians excommunicated the incestuous person at the commandement of S. Paule, and as Ambrose excommunicated Stilicons scribe. Next, the magistrate hath a commandement to punish the wicked, for it is written: *Qui gladium accipit gladio peribit*: He that taketh the sword shall perish with the sword. Also, *Magistratus Dei minister* Rom. 13. est,

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est, ultor ad iram ei; qui quod malum est fecerit?

The magistrate is Gods minister to take vengeance of him that doth euill.

FALSIL. How shall the iudgement be in the end of the world?

Math. 24.

VERIL. In the end of the world, Christ shall come in the clouds of heauen, accompanied with the holie angels of his power and flaming fire: and at the horrible sound and dreadfull blast of the trumpet, which shall then sound as it were these words:

2. The. 1.

Surgite mortui, venite ad iudicium omnes: Arise you dead, and come all vnto iudgement. All mankind that haue liued from the creation of the world to that time, shall rise againe whole and perfect, with their bodies & soules before the iudgement seat of God, and shall go to reaping of the fruits that they haue sowne in this world: namelie, they that haue sowne in the flesh, shall reape corruption of the flesh; and those that haue sowne in the spirit, shall reape life euerlasting.

Galat. 6.

1. Cor. 15.

FALSIL. We shall all rise againe at the last daie, The wicked shall not stand in the iudgement, Therefore all shall not rise againe.

Psal. 1.

VERIL. The consequent truelie, is in this place nothing true. For the prophet

Psal. 4.

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speakeſh not here of the generall iudgement that ſhall be at the end of the world, when Chriſt ſhall appeare in the maiestie of his glorie, to iudge the quicke and the dead; for then all without exception, both good and euill, ſhall riſe againe to receiue the reſtowrd of the workes of their bodies. Of this reſurrection S. Paule ſpeakeſh abundantly, and 1. Theſ. 4.
 Dauid compareth in this ſcripture the good 1. Cor. 15.
 with the wicked, praiſing the vertues of the god: ſaieng; His leaſe ſhall not fall awaie. And in the ſame place a little after by a pretie antithetiſis he deſcribeth the wicked, recording: *Non ſic impij, non ſic*: The wicked ſhall be nothing ſo, nor ſhall proſper in anie their doings and ſtudies like the goodlie, but they ſhall be ſcattered as moſt vaine, like duſt vpon the face of the earth, and ſhall not continue in the function of iudgement, and miniſterie of office, as other men doe: but they ſhall be cut off, as Saule and Ieroboam 1. Reg. 31.
 were, with their poſteritie; and Dauid continued in his ſeed, and reigned continuallie. 3. Reg. 12.
 Again, the wicked ſhall not ariſe in iudgement, when they ſhall be giuen to be iudged by the word of God, & yet will not amend their liues, but will ſlie from the face of the earth with a troubled conſcience; they will
 not

Antitheton:
 a figure,
 when contraries be compared.

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not be reproued, but hate correction, & when Gods word condemneth them, they will growe into the furie of madnesse, they will not heare wholesome doctrine, but blaspheme it and persecute it euen to the death, like swine and mad dogs. As for example. The Phariseis stirred against the Lord and his Christ, they came together, they consulted, they practised althings to keepe the pompe of their owne glorie & lucre: and to destroye Christ and his gospel. This is the meaning of the psalmograph. The wicked doe not arise and ascend into iudgement, to iudge themselves to amendment of life, but lie in blindnesse, and harden themselves in wickednes, not suffering the iudgement of the spirit: whereas euerie good man will gladly haue all his owne righteousness (which is like a defiled cloth) to be condemned, and to appeale to the righteousness which we haue in Christ Iesus, to whom with the father and the Holie-ghost be all power, hono: and glorie, now and for euer and euer, Amen.

Esaie. 64.

FINIS.

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